

105 6-51
The Christians

Portion, or,
The Charter of a
Christian, (so stiled by
the Reverend Author.)

Wherein are laide open
those unsearchable riches and
priviledges, he hath by his inter-
est in Christ: whom enjoying,
he possesseth all things else.

By the Reverend Divine
R. Sibbs, D. D. and Preacher
to the Honourable society of
Graies Inne, and Master of
Katherine Hall in Cambridge

Corrected and enlarged.

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Christ is all in all.

J. D. D. D.

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The Epistle to the Reader.

Good Reader, didst thou
ever yet read over thy
own heart and life, and
mend in some degree what is
amisse in both? if not, what
comfort can this Treatise af-
ford thee? if so, what comfort
can it not? This short Dis-
course laies open a great mat-
ter. It is a Counterpaine of a
Christians Charter: The
Author himselfe stiles it the
Christians Charter.

If thy life be good, thy tenure

To the Reader.

is large ; yea, larger than that of the Corinthians: The Apostles, as Paul, Apollo, and Cephas were theirs ; so they are thine ; and besides them all that have succeeded them, the faithfull Ministers of the Gospel, and all their studies and writings. The Reverend Author of this Treatise is thine, and this book is thine ; thine to shew thee how much is thine. Let me be thine also to commend this work to thee, & to pray for thee : that as the Lord opned the eyes of Elishaes man, to see the mountaine full of Horses and Chariots, and more with them, than against them, so hee would open thine, to see thy great riches and priviledges in Jesus Christ. The want of sight makes us thinke we want. Post over
the

To the Reader.

the two great volumnes of
Heaven and Earth, and thou
shalt finde thyselfe wealthy.

Man hath this excellency a-
bove all inferiour Creatures,
to know what he is, and what
he hath above others. The bruit
beasts are better than plants,
but they know it not, and so
plants are more excellent than
the Elements, &c. They have
worth, but understand it not.
Man hath this added to his
dignity, to know it. And this
is given him, (as a Schooleman
saith) that hee may rejoyce in
what hee hath, and him that
gave it. The Sunne rejoyces
not in its owne beauty, because
it knowes it not. As there is
ignoti nulla cupido, so nul-
la delectatio: Wee can as little
delight in what we know
A 3 not,

To the Reader.

not, as desire it.

He therefore must needes be rich, that hath the blood of Christ which purchased the world. When all losses, either in goods or children befall such a man, yet he hath enough besides. When man saies all is gone, Christ sayes all is his. This should make him hold up his head, but not too high: it should make him cheereful, but not withall scornfull.

Men are still apt to runne into extreames: tell men of the hainous nature of sinne, and for the most part they either steppe short, and doe not bewaile it, or step beyond, and quite despaire. Obstinacy is the low extreame like the earth, hard also and rocky as it is: Despaire is as much too high,

as

To the Reader.

as it were in the element of fire, which scorches up the spirit, the middle Region of Aire and Water, of sighes and teares is the best. Thus when we treat of a godly mans priviledges, some will overweene them, as fast as others undervalew them. Christian vertues are in medio, as well as Morall: But generally men seem to promise to themselves as Jonathan to David, either to shoot short or beyond: Men will either overdoe, or doe nothing. The Mediator teaches us a middle way. St. Paul, when the Viper hung upon his hand, was thought some notorions Malefactor: when he shooke it off without harme, was a god: the first was too bad, and the last too good: the middle

A 4. bad

Acts. 28.

To the Reader.

had bene best, if they had said, he is some good man.

This causes many differences in Religion: Men runne so far one from another, some to one side, and others to the other side of the circumference, that whilst they stand *ē* diametro oppositi, they leave the truth behinde them in the Center. Some will give too much to this or that Ordinance, because others give too little; and some will give too little, because others give too much. It is a spirit of Opposition that causes Divisions. Two Spheares will but touch in a poynt; and so when men are swolne with pride and anger, they gather up one from another, and resolve not to adhere so much as in one poynt.

The

To the Reader.

The Apostles were given to the Church to rejoyce in, but neither to despise nor deifie: they might neither glory over them, nor glory in them: It is the sinne of these times; looke it (Reader) that it be not thine. Some men fall out with the whole Tribe, and thereupon beginne to lay aside the principles of Sobriety. But should I tell thee what is said by Baronius, and some others, and what might be said of the honour of that calling, this discourse would rather want an Epistle, than bee one, for the length. Indeele some have gone too farre, and made the Priest-hood more than it is. A Lattin Postiller upon that in Exod. 30.31. where it is said, thou shalt annoynt Aaron and

To the Reader.

his sonnes, &c. because it is
said Verse thirty two, upon
Mans flesh it shall not be pow-
red, thence inferres in an Hy-
perbolicall sence, that Priests
are Angels, not having humane
flesh. Some kinde of postills
and glosses are like Anticke-
flourishings about a great Ca-
pitall Letter, which is not so
much adorned by them, as
darkned : such is this. We
have a Dignity indeede, but
no Deity. Therefore in the
words following the Text
here handled : Chapter the
fourth, Vers. the first, saies
the Apostle, let men so ac-
count of us, as the Ministers of
Christ, and Stewards of the
Mysteries of God : As the
Ministers of Christ wee are not
to be abased, and as but Mini-
sters

To the Reader.

*sters not to bee adored : As
Stewards not to be magnified,
and as Stewards of the Miste-
ries of God, not to be vilified.
Consider the Lords Messengers,
both as earthen Vessels, and
as having a treasure in them.
But there are those that set
some too high, and depresse o-
thers too low. This partiali-
ty hath brought many miseries
upon the Church, and diverted
many men from the Church.
It hath sent many v Renega-
do bound for Rome. Discon-
tent is a dangerous thing,
when the occasion is just.*

*In a word, I desire thee to
weigh well one passage, and not
to misdecme it, which the
Worthy Author hath Page 57.
concerning the right of wic-
ked men to earthly things.
He*

To the Reader.

He saies it is a mistake to think they have no right to them. And so it is indeed, Psal. 17. 14. They have their portion in this life : A man must needes have some right to his portion. VVhat Ananias had, Act. 5. was his owne, whilst hee had it, as Peter tels him, and yet Sathan had filled his heart. We are to doe good to all, but especially the household of Faith, Gal. 6. 10. Therefore we may doe good, and distribute to those that are not of the household of Faith. But what needes this, if earthly things belong not to them? If in giving them wee shall make them Usurpers, we had better not give to them. If a Covetous man hath no title to his goods, when sentence of

To the Reader.

of condemnation is passed upon him, he may say, why am I condemned for not giving, when I had nothing to give? Besides it will follow, that no man shall bee condemned for want of Liberality in not giving, but onely for want of Justice, in not restoring. The earth was to bring forth to Adam fulne, or for Adam, though Thornes and Thistles: The Sonnes of Adam have the Earth, though the curse with it. A Title therefore they have, though not the same title with the righteous. The godly have them as from a loving Father, the wicked as from a liberall Lord, who out of goodnesse makes the Sunne to shine both upon the just, and and unjust. Therefore a Christians

To the Reader.

stians right doth not exclude, but excell theirs.

Let not therefore a godly man trouble himselfe to argue them out of their good things here received; they are all they shall have. Let the wicked make much of what they have, for they shall have no more. The servant of the Lord must seeke his portion in another life. The greatest part of the things he hath here, is the least part of the things he shal have hereafter.

But then take the right course, and first make God thine, and then all shal be thine. But before God can bee thine, Christ must be thine; and before him, Faith must be thine; and before Faith, the Word must be thine. Therefore so order

To the Reader.

*der thy affaires as to heare, and
so order thy hearing as to be-
leeve, and so thy Faith as to
finde Christ in thy heart: And
then thou shalt finde God in
Christ, and all in God.*

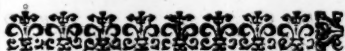
*But I intreate thee for the
mercies of Christ, if thou un-
dertakeſt a Christian profes-
ſion, walke answerably to it:
and to a good Profession, adde
a good Confession. Oh that
men would praise the Lord
for his goodnesse, and declare
the wonders that he doth for
the children of men. Blesse
God for all thou haſt and ſhalt
have: yea, for this VVorke, &
the man that indited it: A
man, for matter alwaies full,
for notions sublime, for ex-
pression cleare, for stile con-
cise: A man ſpiritually ratio-
nall,*

To the Reader.

nall, and rationally spirituall :
one that seemed to see the in-
sides of Nature and Grace, and
the World and Heaven, by those
perfect anatomies he hath made
of them all. But his VVorke
needes no letter of commendation
from any, much lesse from
one so unworthy as I am. There-
fore pardon me, and reade
him, and try thy selfe,
and glorifie God.
Farewell.

J. B.

A



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contained the principle
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Febr. 17. 1638.



A
CHRISTIANS
Portion,
OR A CHRISTIANS
CHARTER.

I. COR. 3. 21. 22. 23. *Therefore let no man glory in men, for all things are yours. Whether Paul, or Apollo, or Cephas, or the World, or Life, or Death, or things present, or things to come, all are yours, and yee are Christs, and Christ is Gods.*



Ne Man is prone to
Idolize and set up a-
nother man in his
B soule

The oc-
casion of
the words.

soule higher than is fit, which is never without great danger, and derogation from Christ. Men for the love of that good that is in others, whom they reverence over much, take in ill, and all. We are very prone to this fault, when we looke too much to persons, who are subject to like infirmities with our selves; that is the reason why the Apostle is so carefull in this Chapter to abase man, in the beginning of this 21 Verse: *Let no man glory in men*, that is, so farre as to depend upon them in matters of faith. This therefore is the principall scope of the Apostle in this place, to cut off Faction, and overmuch dependance upon

The Apo-
stles Scope.

upon men. There were some vaine-glorious Teachers that had crept into the consciences of people, (as it is their use) and drew Factions, and so set up themselves in stead of Christ. The Apostle to prevent this, saith, *Let no man glory in men*: Doe not glory in your Teachers, they are but your servants, and Christs servants: *For all things are yours.* By meanes of those vaine-glorious Teachers, the people grew divided, and beganne to set up one, and cry downe another: To redresse this, the Apostle saith, *All things are yours*: whether Paul meaning himseife, or Apollo, another excellent man; yea, Cephas, Peter himseife: Paul, with all his lear-

B 2 ning,

ning, *Apollo* with his eloquence, *Peter* with his vehemency of spirit ; what he is, and what he hath, all his endowments are for the good of the Church.

Division
of the
words.

So that here we have, first, a dehortation ; *Let no man glory in man.* Then a reason of it ; *For all things are yours.*

He sets downe the reason first in grosse in the whole, *All things are yours.*

And then parcels it out, as it were, by retaile : whether *Paul*, or *Apollo*, or *Cephas*, or the *World*, or *Life*, or *Death*, or *things present*, or *things to come* : and so by induction of particulars, he layes open and unfolds this Tapestry, that they may see the riches of this *All*, and then hee wraps

wraps up all againe, *All are yours.* Those things that I have named are yours, nay, things that are most unlike, *life and death are yours.* What neede wee doubt of other things, when *Death is ours?* *Hee that hath the power of Death,* the Divell is not excluded, *he is ours.*

Here is also a gradation: *All is ours* : is there a full point there? no, wee are *Christs,* and *Christ is Gods.* The gradation is upwards and downewards. God descends to us, *All* is from the Father, and from Christ mediator, to man, and for mans sake to the Creature. The gradation up againe, is, *Wee are Christs,* and *Christ is Gods.* Which makes a blessed con-

catination or chaining and linking of things from the wise and great God: al things hang on him, and are carried to him againe; and as they come from one, so they end in one. As a circle begins and ends in one point, so al comes from God, and ends in God.

In the Reason we have the *Charter of a Christian*, the Dowery that the Church hath by her Marriage with Christ. He is the greatest King that ever was, and she is the greatest Queene; for Christ he is Lord of heaven and earth, & of all things; and her estate is as large as his: *All things are yours, &c.* even from God to the poorest thing in the world. God passeth over himselfe to his children,
he

he is theirs, Christ is theirs, therefore Angels are theirs, for Angels ascend and descend upon *Jacobs* Ladder, that is Christ.

Having set downe this generall; *All things are yours*, to discourage them from glorying in men, he parcels that that generall into particulars: *Paul, or Apollo, or Cephas, or Life, or Death, &c.*

- | | |
|---------------|--------------|
| 1 All Persons | } are yours. |
| 2 All Things | |
| 3 All Events | |

Persons. *Paul, Apollo, Cephas.*

Things. *The World, or Life, or Death.*

Events. Whatsoever can come for the present, or for time to come, *All is yours.*

All persons are
the Churches.

For Persons, *Paul, Apollo, Cephas* are yours. Therefore *Peter* is not the head of the Church: he is named here in the third place among the rest, and after the rest; whether it be *Paul, or Apollo, or Cephas, he is yours*. You know who ground all their Religion on this: *Peter* is the head of the Church, and they are the successours of *Peter*: But *Peter* is the Churches, and therefore cannot be the head and commander. The Pope pretends that he is *Peters* successour, and yet he will be head of the Church. But you see *Cephas* is a servant of the Churches, as well as *Paul, & Apollo*. Yee see the Hypocrisie of him, (by the way) he will call himselfe *Servus, ser-*

vorum

vorum Dei, The servant of the servants of God ; as if he would justifie this blessed speech. Cephas and Paul are servants of the Church, and I, that am Peters Successour, am so : but yet he stampes in his Coine, THAT NATION, AND COUNTRY THAT WILL NOT SERVE THEE, SHALL BE ROOTED OUT: And so, while he pretends to be servant of servants, he will be Lord of Lords: he tirannizeth over the Church, and overthrowes this Text that saith, *All things are for the Church: & we must glory in no man,* so as to let him be the author of our faith in any thing. That man of sinne, and his adherents, the faction of Rome, wrong the Church.

two wayes especially.

1. First of all, in that they have of their owne braine (without Christ, the head of the Church) ordained a world of idle Ceremonies, which they will have to have supernaturall effects, and to conferre grace.

2. And then secondly, in that they make lawes to binde the Conscience, without reference to Christ; and their traditions must have the same authority with the Word of God; so they sit in the Temple of God, & that is the reason why Popery prevaieth so: whereas indeed no man is Lord of the faith of another man; the chieft men in the world are but servants of the Church, *Paul*, and *Apollo*, and *Cephas*;

*Cephas; The woman must not
usurpe authority over the
man, nor must the Church
be above Christ.*

To goe on, not onely all
Persons, but the whole
World is the Churches.

The
world is
the Church-
es.

The World Naturall.

The Civill World.

And the Ecclesiastical world.

First, the world Naturall is
the Churches : that is, the
frame of heaven and earth :
All things are made for man,
and he is made for God : As a
wise Philosopher could say,
that man is the end of all
things in a Semi-circle: that is,
all things in the world are
made for him; and hee is
made for God. The World
is ours, all things in the world
are our servants; for they
mourne

First the
Naturall
world.

mourne in blacke)as it were,
 for our miseries since the fall,
 and in our restoring againe
 they shall be restored : they
 they waite for the day, as it is

Rom. 8. 21

Rom. 8. 21. For the glorious liberty of the Sonne of God : they have their happinesse and misery together with men. The World stands for the Elect : if all the Elect were gathered out of the World, there would be an end of all things; all would be in confusion presently.

2 The
 Civill
 World.

And so for the Civil world,
 all states are for the Church ;
 the Common-wealth is for
 the Church; therefore St. Paul
*bids us pray for Kings and
 Princes, &c. Why? that under
 them, we may live a godly and
 peaceable*

peaceable life. If it were not for the gathering of the *Church*, God would take little care for Common-wealths. They stand because the *Church* is mingled with them. Take *Church* from the Common-wealth, and what is it? but a company of men that make the world their God. Kingdomes & Common-wealths are but Hospitals & harbours for the *Church*, though they despise the *Church*, & account of it as *Christ* was accounted, a stranger that they will not acknowledge; yet notwithstanding, those few despised ones are the substance of the Kingdome. God intends the *Church* as the considerable part of the world, (though men think not so) the rest that
are

are not the Church, they are
for the Church. As wee say
of a field of wheate, the plow-
ing, the raine, the stalke, the
eare, the huske, all is for the
wheat; so the standing of the
world, the government of it,
the parts and gifts of men,
all are for the Church, to doe
good to it: were it not for
the service they owe to the
Church, they should not
continue.

Thirdly,
the world
Ecclesia-
sticall.

And in the Church all that
ever is good, is for the Elects
sake. As we stand under
Christ in great tearmes, Am-
bassadors, &c. so we stand to
the Church as servants: *Wee*
preach our selves servants for
Christs sake. Let a man esteeme
of us as of the Ministers of
Christ: 1. Cor. 4. 1. No grea-
ter,

ter, nor no lesse, but as the Ministers of Christ. Persons and Ministry, calling, and gifts, all are for the Church, as it is *Ephes. 4.* at large, when he ascended up on high, he gave some to be Apostles, some Pastors, &c. all for the good of the Church. I suffer all for the Elects sake, saith St. Paul. Therefore it forceth very well, we should not glory in the Ministers, nor in any Creature, they are for us: but if a man will glory, let him glory in him who hath made all things his, that is in Christ.

Further, *the World is ours*, take it in the worst sence, the world of wicked men, all their plots, and the Prince of the world, are the Churches.

4. The world in the worst sence.

The plots
of the
wicked
are for
the Chur-
ches good

Tim.

How this
can

ches. How is this? he, and all his instruments are under the command of him that turnes al his designs contrary to his owne intention. This is a hell to Sathan, and one of the chiefe torments that he hath; that as his malice is above his power, so God over-powers him in his power: God overshoots him in his owne bow: what ever he designs against the head *Christ*, & against his Members, the *Church*, it is overturned for the good of the *Church*. In the Apostles times some were given over to *Sathan*, that they might learn not to blaspheme. It is a strange thing, that Sathan should teach not to blaspheme, who is the author of blasphemy: yet by consequence, hee afflicting

flitting their bodies, there-
upon they came to be wise, &
learned to bee moderate, and
sober, and to be Christianly
minded, and not to blas-
pheme. So the Prince of the
World is ours in this, by an
over-commanding power,
that turnes all to good a-
gainst his intentions: For
there is but one grand Mo-
narch in the world; every
Kingdome is under a higher
Kingdome; there is but one
to whom all are subject;
there is one grand wheele
that turnes all the o-
ther; and therefore Sathan
himselfe is serviceable to
Gods end, whether he will
or no.

And then for the world of
wicked men, all their designs
though

simile.

though for the present they seeme to bee against the Church, yet they are serviceable to the Church : for wicked men are but the Launderers of the Church, to wash the Church, to purge it, to doe base services that God intends for the refining of the Church; and all their hatred is for the good of the Church. For God suffers the World to hate his children, that his children might not love the world, because it would be a dangerous love. The Church is a strange Corporation, it is such a Corporation, as hath greatest benefit by enemies. The enemies of the Church, are the promoters of the greatest good of the Church. The
very

very world is the Churches,
take it in the worst fence;
for the *wicked world that lyes
in mischiese.* But I will not
dwell upon that. To goe
on.

As all things in generall, so
Life especially is the Churches.
Why doth God pro-
long the life of good Pa-
stors, and good people? but
that they may be blessed in-
struments to convey truth
to posterity. As St. *Paul* saith,
*Phil. 1. 23, 24. It is for your
sake that I am not with Christ:
It were best for mee to be dis-
solved, and to be with Christ,* a
great deale; but for your
sake, for your good I must
remaine still. So for the life
of Pastors and good Chri-
stians, by communion with
whom

Life is the
Churches

The Life
of good
Pastors, &
good peo-
ple, are the
Churches

whom we have benefit. For their particular, it were best for them to be in heaven, to be gathered to the triumphant *Church*, to their friends, to *Christ*, to the Saints, the soules of just men made perfect, there is no question of it: but for the *Churches* sake they are made to want their glory for a time. *Paul* was content to be without the joyes of heaven for a while, to want his Crown of glory, to live in the *Church*, to do good: so the life of other able worthy men it is for the *Church*, and it is the calamity of the *Church*, when God takes them away.

The life
of good
Magi-
strates are
the *Churches*.

And so the life of good Magistrates; it is for the benefit of the *Church*; it were better for them to be in heaven. But

as it is said of *David*, *Act. 13.*

Acts. 13.

36. *He served God in his owne generation :* so every Magistrate hath his generation a time allotted, a generation to stand up in the Church and state, and to serve God in, and then God takes him away.

36.

And then our owne life is ours, while we live in order to a better life (for all must be understood in order to happinesse) which is the only life: this present life is nothing but a shadow, yet we have a world of advantage in this life, to get assurance of a better: This life indeed is but a little spot of time between two eternities before & after, but it is of great consequence; and it is given us to get a better life in that glory may be

The benefits of our present life.

be begunne in grace, and that we may have a further, and further entrance into the Kingdome of heaven here, as Peter saith.

Againe, life is ours, because the time we live here is a seed time. This life is given us to doe a great many of good things in, the crop and harvest of which is reserved for the world to come; and when we have done the worke that God hath given us to doe, we are gathered to our Fathers.

And life is a speciall benefit, because by the advantage of life, we further our reckonings after death. A good Christian the longer he lives, the larger good accounts he hath, the more he soweth to the
the

the Spirit. It is therefore a blessed thing for a godly man to live long, for a good man to be an old man; all his finnes are wiped away, they shall never be laid to his charge : he may say, he hath lived long, and sinned a long time, yet his finnes are forgiven, and all his good deedes shall be upon the file, and be set on the score, even to a cup of cold water, and he shall be rewarded. There is not a sigh, not a teare, but it is registred : the longer a man liveth, if he should live *Methuselah* his dayes, the richer hee should bee in good workes, and the richer he is in good workes, the more he shall have his part and share in glory after. The longer

ger he lives, the happier the time are in which he lives; for a good man makes the times happy, and it is happier for himselfe: the more rich he is in good works, the more rich he shall be in glory after: the heavier his Crowne, and his reward shall be in heaven; the richer shall be his harvest, the larger his seede time hath beene.

Vse. To
be thank-
full for
life.

These things being so, wee should blesse God, and be very thankfull that he yeelds to us this life ; for besides an advantage of doing good, it is a preparative to a better. This life is (as it were) the Seminary of Heaven ; Heaven indeed is the true Paradise of all the Plants of God, but they must have a Seminary

nary to be planted in first, and therefore the Church is called the Kingdome of heaven, because we are first planted here : therefore we should blesse God for this life, and not wish our selves dead out of murmuring, but in subjection yeeld our selves when God will : Oh this life is a blessed time, its our seed-time; the longer we live, the more opportunity we have to do good, to grow in grace, & to doe good to others, and to enlarge our owne accounts and reckonings to the end. The next thing to speak of is death.

Or Death.

He doth well to joyne these two together, for if life bee not ours for
C good

Death is
the Churches.

good, death will never bee ours. He that doth not make a good use of life, never hath death to be his comfort; but in stead of an entrance into Heaven, it shall be a Trappe-doore to Hell: but if life be ours, and we have made a blessed improvement of it, then death also shall be ours; and blessed are they that dye in the Lord.

It is a strange thing that Death should be ours, that is a destroying hostile thing to Nature; the *King of feare*, as the Scripture calls it; and that terrible of all terribles, as the Philosopher, *the last enemy*, as *Paul* saith. Death is ours many wayes: It is a piece of our joynter, for these words containe the joynture of

Iob. 15.

28.

2 Cor. 15.

26.

of the Church. The *Church* is Christs Sponse : *All things are Christs*, and therefore all things are the *Sponser*; and among other particular gifts given to the *Church*, Death is one.

But this Death, in the Gospel is turned to another thing, it is a harmlesse Death, the sting is pulled out, it hath lost all his venome in *Christ*; that which is malignant and hurtfull in Death is taken away. "What is the poyson
"and sting of death? it is sin;
"now that is forgiven in
"*Christ*. But that is not e-
"nough for Gods bounty,
"that Death should not hurt
"us: no, it is ours, it tends to
"our benefit many wayes.

Death a
harmlesse
thing.

First, it uncloaths us of

C 2

these

It un-
cloaths us
of rags &
puts on a
robe,

Sin is a
labour
irksome
to Gods
people.

these ragges, these sick, weak, and untoward bodies of ours, that occasion so much disquiet to our soules, these mudde-walls: it takes down the Tabernacle, it puts off our old ragges, and puts on a new robe of immortality, and garments of glory: it ends all that is ill, all is determined in death, it is the last evill, it puts an end to all our labours, to all our troubles & sorrowes: then the cursed labour of all our sinnes (that are the cause of sorrow) shall have an end: *Blessed are they that dye in the Lord, they rest from their labours*: There is no rest till wee bee dead; Death is the accomplishment of our mortification.

And there is an end of the labour

labour and toyle in our callings, and the miseries and afflictions that accompany them ; it frees us from all labours whatsoever : for Death is a Sleepe, and all labours end in sleepe: and as after sleepe the spirits are refreshed : so after Death wee are more refreshed than we can conceive now. Death is ours, because it is our resting place ; after our bodies are weary, and worne out in toyling, then comes death, and then we rest in our graves.

Death
puts an
end to
misery.

It frees us from wicked men, and sets us cleare out of Sathans reach. This world is the Kingdome of Sathan, but when we are gone hence, he hath nothing to doe with us. Sinne brought in death,

Death
frees us
from wic
ked men

and now Death puts an end to sinne, we shall be no more annoyed with Sathan or his temptations, which is a great priviledge.

Death is
the gate
of glory.

And then death is a passage to another world, it is the gate of glory, and everlasting happinesse; it is the beginning of all that is good, that is everlastingly and eternally good: our Death is our birth-day: indeed death is the death of it selfe; Death is the death of Death: For when we dye, we beginne to live, & we never live indeed, till wee dye: For what is this life? alas, it is a dying, every day we live, a part of our life is taken away; we dye every day: the more wee have lived, the lesse of our life we

2 Cor. 15
31.

we have to live.

The life in heaven begins at death, death is the birth-day of that life of immortality, and that is the life which can onely truly be called life. When Christ came by dying to purchase life, it was not this sorry life on earth, but the life in the world to come, that life of immortal glory: & Deaths day is the birth day of this life; and for our bodies, they are but refined by death, & fitted as vessels cast into the fire, to be moulded, to be most glorious vessels after.

Death is ours every way, its our greatest friend under the maske of an enemy: So that whatsoever Sathan may suggest to the contrary, Death is ours, our friend,

Deaths
dayes our
birth day.

that was our enemy : a good thing that was an ill. Our phanſie in a temptation may make us apprehend thoſe things that are uſe- full and good, to be terrible and ill, and thoſe things that are truly dangerous to us, as if they were the onely good : Sathan abuſeth our imagination, by amplifying the good of evill, and the e- vill of good : but indeed, Death, and all that makes way unto it, ſickneſſe, & miſe- ry, they are ours, they doe us good, they fit us for Hea- ven : ſickneſſe, it fits us for death, it unlooseth the ſoule from the body : As for the profits and pleasures, and Honours of the World, what doe they? they naile
us

us faster to the world, and doe us hurt. . Therefore Death is ours, it is a good messenger, it brings good tidings when it comes. Hereupon it is that the Wise man saith, *The day of death is better than the day of birth*: when we are born, we come into misery, when we die, we go out of misery to happinesse: It is better to goe out of misery, than to come into it. If the day of death bee better than the day of birth to a Christian, certainly then death is theirs: it makes a short end of all that is miserable, and it is a *terminus* from whence all good beginnes: there is nothing in the world that doth us so much good as death, it ends all that is ill

Death a messenger of good tidings to the godly.

Eccles. 7. 1

Rev. 19.

both of body and soule, and it
 beginnes that happineſſe that
 never ſhall have end: *There-
 fore bleſſed are they that dye in
 the Lord, ſaith the Spirit: A
 voyce from heaven ſaith ſo, &
 therefore Write, ſaith he; it
 may be written if the Spirit
 ſaith it: it is testimony and
 argument enough. Bleſſed
 are thoſe that dye in the Lord,
 they reſt from their labours,
 and their reward followes
 them; for they reſt from all
 that is evill, and from that
 onely: all that is good, their
 markes follow them: ſo that if
 all evill ceaſe, and all good
 followes, I hope Death may
 well be ſaid to be ours, and
 for our good.*

Vſe.

If death bee ours, and all
 that makes way to death,
 ſick-

sicknesse, &c. the curse of them being taken away, and in the roome a blessing hid in them, then why should we startle and bee affrighted too much at the message of Death, as if it were such a terrible thing? Why should we be affraid of that, that is a part of our portion? why should we be affraid of that which is friendly to us, and doth us so much good? what, to be a Christian, that lives in the houshold and family of faith, and to want faith so farre, as not to beleieve the glorious estate after death, or that it is not his, or that death lets him not into it!

Nature will be nature, and death is a dissolution, and so the enemy of Nature, the last enemy;

We should
not be af-
fraid of
Death.

Too
much fear
of death,
argues
want of
faith.

Grace
must check
nature.

enemy; therefore nature cannot but in some measure be affrighted with Death; but then grace, and the Spirit of God in his Children should be above Nature, and cause them to looke beyond death, to that happy condition which death puts them in possession of. Death is like *Jordan*; we goe through the Waters and Waves of it to *Canaan*, the Land of promise, and happinesse. Faith would let us see this, and so grace would subdue nature: though Nature will have a bout with the best: Death being the terrible of terribles, and *the King of feare*, as I said before: therefore I speake not this that wee should be sencelesse, but that wee may

may see how farre the meditation of these things, of this blessed prerogative, and this one part of our Charter should strengthen us.

I beseech you therefore let us lay up this against those darke times, wherein death will be presented unto us an ugly and grimme thing ; it is so to nature indeed , but to faith death is become amiable. Indeede, as I said, there is nothing in the world that doth us so much good as death : for it is the best Physitian, it cures all Diseases whatsoever of soule and body. And indeede, (for to shut up this poynt) Death is the death and destruction of
it

Treasure
up all the
comforts
thou canst
against
Death.

Death the
best Phy-
sitian.

Rom. 6.

it selfe ; for after death there is no more death, it consumes it selfe : by death we overcome death : *We can never dye more* : wee are freed from all death ; therefore to be affraid of death, is to bee affraid of life, to be affraid of victory : for we never overcome death till we dye. Lay up these considerations against the time of neede, when death comes there will be a confluence of a world of griefe, when Conscience being guilty of sinne, shall be arraigned before God, when there will be sicknesse, and diseases of body, and a deprivation of all the comforts and imployments of the World, they will all meet in a Center, in a poynt, at death ;

death ; but a man had neede
to gather the greater com-
fort against that houre; and
what shall comfort us then?
There is a sweete comfort in
Rom.8. That neither life, nor
death, nor things present, nor
things to come, shall be able to
seperate us from the love of God
in Christ. It is a sweete com-
fort, that nothing shall sepe-
rate us ; but this is a greater
comfort, that *Death is ours:*
It shall not onely, not seperate
us from God, and from hap-
pinesse, but it shall bring us
to nearer communion with
God and Christ : for it is a
seperation that causeth a
nearer conjunction: the sepe-
ration of soule and body,
causeth the conjunction of
the soule to Christ for the
present,

Rom.8.
A sweet
considera-
tion to be
laid up a-
gainst
the houre
of Death.

present, and afterwards an eternall conjunction of soule and body in this blessed fruition of him. Now blessed be God for Jesus Christ that hath made in him, even death, the bitterest thing of all to be sweet unto us.

Or things present.

Things
present
are ours.

Whatsoever is present, good, or ill: the good things present are ours, for our comfort, in our pilgrimage and passage towards heaven. God is so good unto his children, as that he doth not onely reserve for them happinesse in another world, but the very Gallery and passage to heaven by the way is comfortable: *Things present*
are

are theirs, they may enjoy them with cōfort, they have a liberty to all things, for refreshings, &c. *All things are pure to the pure. Every creature of God is good, so it be received with thanksgiving and prayer.* Wee have a liberty to use them, but it must be with *prayer and thanksgiving..* Though a man hath a liberty and right to any thing, yet there must bee a suing it out, there must be some passage in Law to put him in possession: so though we have a freedome to *present things,* there must bee somewhat to make a sanctified use of them; we must goe to God by grace to use them well; all must be *sanctified by prayer & thanks-giving.*

Titus.
Tim.

And

Evill
things, af-
flictions
fit us for
heaven.

And as good things ; so ill
things present are ours : Affli-
ctions are ours, because they
fit us for a happier state, they
exercise what is good in us,
and mortifie what is ill : they
are sanctifi'd to subdue that
which is ill, and to increase
that which is good, and to
make us more capable of
glory : who is so capable of
glory, as he that hath beene
afflicted in this world ?
To whom is heaven, heaven
indeede, but to the man that
hath lead an afflicting life, a
conflicting course with the
world and his owne corrup-
tions ? heaven is a place of
happinesse indeede to him :
therefore evill things are
ours, because they sweeten
happinesse to come, & make
us

us more capable, and more desirous of it: so both good and evill things present are ours. God governing the world, and all things coming from him as a father, nothing shall come to us for the present, but what he meanes to guid for our good.

Therefore wee should take them thankfully at Gods hands: *In all things be thankful: In all things rejoyce:* Because evill, though it bee grievous for the time, yet it hath the quiet fruit of *righteousnesse*: it quiets the soule after in that good wee have by it. There are divers good things that we never have but by evill: there was never man yet could say hee had

Yse.

To take
all things
thankful-
ly.

1 Thef. 5.
Phil. 4.

Heb. 12.

had patience, but by suffering. So things present, whether they are good or ill, they are ours, to helpe us in the state of grace, and to fit us for the state of glory : But the most difficultie is in

Things to come :

Things to
come are
ours.

For what assurance have we of things to come? yet *Things to come are ours*, whether they be good or evill.

1 Cor. 6. 2

For good : the remainder of our life, that is ours to do good in, death is to come, & that is ours, and judgement, that is ours ; for our brother, our head, our Saviour, & our husband, hee shall bee our Judge ; and at the day of Judgement *we shall judge the world :*

world: and then after Judgement, heaven is ours, Immortality and eternity is ours, communion with the blessed company in Heaven is ours, *All is ours* then.

Indeed the best is to come; for if wee had nothing but what we have in this world, *we were of all men most miserable.* Alas, what have we, if things present onely are ours? but the best is behind, that for which Christ came into the World is behind: that which he enjoyes in heaven is ours: he will take his spouse where himselfe is, into his owne House, and hee will finish the marriage, which is begun in contract, & then *wee shall be for ever with the Lord.* The things to come

1 Cor. 15.

Thes.

come are the maine things, that which our faith layes hold on, that which we raise our selves, and comfort our selves by, are especially the things to come, especially the promises of happinesse and glory, and exemption and freedome from all ill; whatsoever is to come is ours, and ours for eternity. Indeed here I am swallowed up, I cannot unfold to you what is ours in that sence: For, if *neither eye hath seen, nor eare hath heard, nor hath entred into the heart of man, to conceive what God hath prepared for his Children in this world,* that peace of Conscience, and joy in the Holy Ghost, how can we conceive here of that glory that is

1 Cor. 2.

is to come? Indeede it is to be in heaven, to conceive of it : it is a part of heaven to know them, and therefore the full knowledge of them, it is deferred for that time till we come there.

And evill things to come are ours also : they cannot do us harme, they cannot separate us from Christ : nothing for the time to come shall be prejudiciall, to unlose that blessed union that is between our soule and Christ : as St. Paul, Rom. 8. (in that heavenly discourse of his) towards the latter end of the Chapter, saith triumphantly and divinely : *Nothing shall separate us from Christ ; neither life, nor death, nor things present, nor things to come:*

Rom. 8.
38, 39.

we

Rom. 8.
28.

we have the Word of God for it, *that nothing to come shall hinder us.* Whatsoever is to come, be it never so ill, it shall further us ; as the Apostle saith in the same Chapter, *Rom. 8. 28. All things shall worke together for the best, to them that love God.* Therefore if nothing to come can hinder us, and all things that are to come shall further us, then all things to come must be ours.

1 Pet. 1.

In 1. Pet. 1. *We are kept by the power of God, through faith, to salvation :* Salvation is laid up for us, and wee are kept through faith by the power of God to salvation; therefore all things to come are ours.

It is a great comfort, that
nothing

nothing shall separate us, no not death it selfe : but this Text affords an exuberancy of comfort above that, that Death is ours, and in being so, it shall not onely not separate us from Christ, (though it separate soule & body) but joyne us to him.

I beseech you take it as a Notion that may helpe against the terrour of that dolefull separation of Soule and Body : It parts two old Friends, but it joynes better Friends together, the Soule and Christ. Farther, all things to come are ours, even all things in the largest sence, the bitterest of all things.

The very judgment of the wicked, and the eternall sentencing of them, is the Churches;

A choise
Notion to
helpe a-
gainst the
terroure of
Death.

Rom. 9.
23.

ches; Why? It addes a lustre to Gods mercy in advancing his owne, as it is, *Rom. 9.23.* God magnifies his mercy to *the vessels of mercy*, by punishing a company of reprobates, in whom he hath no delight, by reason of their sinnes: his mercy appeares much by that, even by the eternall sentence and punishment of wicked men. So all serves to set out the glory and excellency of Gods people.

Use.

A Christian sure
of the future.

The Use that the Apostle mainly intends is, that a Christian is as sure of the time to come, as of the time past, or present. We are sure of what we have had, and what we have; but a Christian is in so firme a condition and state that he may be sure
of

of what is to come : Because God and Christ are not onely *Alpha*, but *Omega* also, Christ is not onely he *was*, and *is*, but *is to come* : He is *Jehovah*, the same for ever.^(a) And therefore as things past could not hinder us from being elected and called, and things present cannot hurt, but they are ours : so are things to come ; because God, and Christ who is the Mediator under God, hath the command of all things to come, and therefore wee may bee as sure of things to come, as of things present. What a comfort is this to a Christian, when he is casting what should become of him, if times of trouble and publique calamity should come ! presently he

Rev. I. 8.

(a) Heb. 13. 8.

satisfieth himselfe with this, come what will come, *all shall be for the best ; all things to come are ours*, even all things whatsoever.

All things are yours.

Limitations resolutions of some cases & questions.

1.

Concerning Propriety:
Object.

But yet we must understand this with some limits, wee therefore unloose some knots, and answer some cases:

First, it may seeme there is no distinction of propriety, if all be a Christians, and if every Christian may say, *All is mine*, then what is one mans, is anothers, and there will be no propriety.

Answ.

I answer, undoubtedly there is a distinction of properties in the things of this life, *All is ours*, but it is in another

nother sence: *All is ours*, to helpe us to Heaven; *all is ours* in an order to comfort and happinesse: but for propriety, so all things are not ours. For you know the distinction, some things are common *jure Naturæ*, by the law of Nature, as the Sunne and Ayre, and many such like things; and some *Iure gentium*, by the law of Nations: it is but some things are thus common; but then there are some that by particular municipiall lawes are proper.

The distinction is established both by the law of God, and the law of man: therefore, not to stand long in answering this Question, the Scripture stablisheth the distinction of Master and Ser-

D 3

vant,

Read *Ind.*
11. from
vers. 12. to
20.

vant, and therefore it establisheth distinction of goods. The Scripture establisheth Bounty, and Almes; if there be not a distinction of property, where were Almes? *Salomon saith, The rich and the poore meete together, God is the maker of both, Pro. 22. 2.* He means, not as men onely, but as poore and rich.

Prov. 22. 2

If Riches be of God, then distinction of properties is of God: for what is riches but a distinction of properties? If God make poore, and rich, then there must be poore and rich. *The poore you have alwayes with you, Mat. 26. 11.* Therefore the meaning is, *All is yours*; that is, all that wee possesse, and all that we need to helpe us, is ours in that order

Mat. 26.
11.

der and carriage of things that may helpe us to Heaven. And so the want of things is ours, as well as the having of them; the very things which a Christian wants, are his; not onely the grace of contentment to want, but when God takes away those things that are hurtfull for him, that may hinder him in his course to Heaven, that is his; it is a part of this portion, not to have things, if G O D see it good: The want of things is a part of this *All*.

That which is so commonly alleadged to the contrary in *Acts 2.44. All things were common*, will easily receive answer: For first, it was partly upon necessity; if all things then had not beene common,

Object.

Act. 2.44

Answer. I.

D 4 they

they had all been taken from them.

2.

Acts 5. 4.

And then secondly, it was arbitrary also; *Was it not thine owne?* saith Peter, *Acts* 5. 4. thou mightest not have parted with it, if thou wouldest, it was arbitrary, though it was common.

3.

Acts 12. 12.

And then thirdly, all things were not common; some good men kept their houses, *Mary* had her house. *Acts* 12. 12.

4.

And then fourthly, all things were common, but how? To distribute as they needed, not to catch who would, and who can: but they were so common, as they had a care to distribute to every one that which they needed.

Another

Another case is this ; All is the Churches , all is good peoples , and therefore if a man be naught , nothing is his. There is a great point of Popery grounded upon this mistake : For therefore say the Jesuited Papists, the Pope may excommunicate ill Princes, in order to spirituall things ; hee is the Lord and Monarch of all : they are evill Governours , nothing is theirs, all is the Churches.

But we must know that politicall government is not founded upon Religion, (that if a Prince be not religious, he is no King) but it is founded upon Nature, and free election : so that the heathen, that have no Religion, yet they may have a lawfull

D 5 govern-

Case 2.
Concerning the
right of
wicked
men.
Obiect.

*In ordi-
ne ad spi-
ritualia.*

Answ.

government, and governors, because it is not so built upon Religion : but where that is not, yet this may be, and Gods appointment to uphold the World : so that let the King be any thing or nothing for Religion, hee is a lawfull King.

Object.

But it is further objected, that they succeed Christ, &c. and he was the Lord of the World, and they are the Vicars of Christ, and therefore they may dispossesse and invest whom they will.

Ans.

But you must know, Christ as man had no government at all; but Christ as God-man, Mediator, and so he hath no successor; that is incommunicable to the Creature. Christ as man had no Kingdome

dome at all, for he saith, *My Kingdome is not of this world.* And St. *Austine* saith well, Surely hee was no King, that feared hee should be a King: for when they came to make him King, *He withdrew himselfe, and went away,* *John 6.* 15. And now Christ governes all things in the Church: How? As God, as Mediator, God-man, not as man, but as God-man, and so hee hath no Substitute. They are all vaine impudent Allegations, as if all were theirs, because all is the Churches to dispose; and the Pope takes himselfe virtually to be the whole Church.

All things are ours.

Doth not this hinder bounty? It is mine, and there-

Aug.

Ioh. 6. 15.

Case 3.
Concerning alms.

therefore I doe not owe any bounty unto others : as Nabal said, *Shall I give my bread and my water, and refreshing, &c.* Hee was too much upon the Pronounne *Mine*.

Answ.

How ever all that wee possesse, is ours in Law, yet in mercy many times it is the poores, and not ours. The bonds of duty, both of Humanity and Religion, are larger than the bonds of Law : Put case, in Law thou art not bound to doe so, yet in Humanity, much more in Christianity thou art : That that thou hast is the Churches, and the poores and not thine. It will bee no plea at the day of Judgement to say, it was mine owne: thou maist goe to hell for all that, if thou

thou reliefe not Christ in his members:therefore *all things are ours* now, not to possesse all we have, but to use them as he will have them used, that gives them; and when Christ calls for any thing that is ours, we must give it: And though we be not liable to humane lawes, if we doe not,yet we are liable to Gods Law; and Almes and workes of Mercy, is justice in Gods account, for we ought to be mercifull to Christs:and in the royall Law, the workes of Love and Mercy, are Justice, & we *with-hold good from the owners*, if we be not mercifull. For in Religion, the Poore that by Gods providence are cast on us to bee provided for have a right,
and

Ambrose.

and that which wee detaine from them is theirs : And therefore as St. *Ambrose* saith very well : *If thou hast not nourished one, howsoever in the Law thou art not a murderer, yet before God thou art : it is a breach of that Law, Thou shalt not steale, not to relieve.* The very deniall of comfortable Almes is stealth in Gods esteeme : and therefore, though *all be ours*, yet it is *so ours*, as that wee must be ready to part with it, when Christ in his members calls for it : for then it is not ours.

4. Case.

Concerning liberty in the use of things.

Answer.

Againe, here is another question : If *all be ours*, we may use a liberty in all things, what, & how we list, because *all is ours*.

I answer : the following are good

good confectaries hence:
All is ours; and therefore with
thankfulnesse we may use any
good creature of God: *All is
ours*; and therefore we should
not be scrupulous in the crea-
tures, we should not super-
stitiously single out one crea-
ture from another, as if one
were holier than another:
All is ours; and therefore
with a good conscience wee
may use Gods bounty: but
hereupon wee must not take
upon us to use things as we
list, because *all is ours*; there
is difference betweene right,
and the use of that right.
Gods Children have right to
that which God gives them,
but they have not the use of
that right at all times, at least
it may be suspended. As for
example,

example, in case the Lawes forbid the use of this or that, for the publicke good of the Nation. Also in case of scandall : A man hath right to eate, or not to eate, but if his *eating offend his brother*, he must suspend the use of his right : *Whatsoever is sold in the Shambles, that eat,* (saith St. Paul) *asking no question* : that is, freely take all the Creatures of God, without scruple : *For the earth is the Lords, and the fulnesse thereof.* God, out of his bounty, spreads a Table for all creatures, for men especially : *The eyes of all things looke up unto thee, and thou givest them meat in due season.* The earth is the Lords, and the fulnesse thereof, make no scruple therefore,

2 Cor. 10.
25.

Psal. 24. 1

Psal. 145.
15, 16.

fore, but marke in Verse 28. he restraines the use of that liberty upon the same Text of Scripture. *But if any man say, this is offerd to an Idoll, and take offence, eate not, for his sake that shewed it, and for conscience sake, till he be better satisfied: For the earth is the Lords, and the fulnesse thereof.*

Can the same reason be for contraries? *Quest.*

Yes, that is, for thy selfe, *Answ.* when thou art alone, take all things boldly, God envies not thy liberty, take any refreshment, yet needest thou not to eate, *to offend thy brother.* God having given thee variety of creatures, even in abundance, and hath not limited thee to this, or that crea-

creature, so that the same reason answereth both. *The earth is the Lords, and the fulnesse thereof.* Use it then alone, and not to the scandall of thy brother : *For the earth is the Lords, and the fulnesse thereof.* Why shouldst thou use this creature, as if there were no more but this ? and therefore in case of scandall and offence we should suspend our liberty, though *all be ours.*

Againe, though all be ours, yet notwithstanding we have not a sanctified use, but by the Word, and Prayer : *Every Creature of God is good, if it be received with Prayer and Thankesgiving :* his meaning is, though we have a right to all things to our comfort, to helpe us to heaven, to cheere

us

Tim. 4.4

us in our way, to be as it were Chariots to carry us, yet in the use of that right, we must doe it in faith, that we may apprehend our right, that we doe not use them with a scrupulous conscience, and sanctifie them by prayer, we must take them with Gods leave. A Father gives all to his son that he needes, and promiseth his sonne that he shall want nothing; but he will have his sonne frecke to him, and acknowledge him: you shall have all, but I will heare from you first; you shall have all, but I will reach it to you from my hand: so God deales with his Children, they have a right to all, but he reacheth it to them in the use of meanes: wee must have a
Civill

Civill right by labour, or by contract, &c. and then we must have a Religious right by prayer; we must not pull Gods blessings out of his hands: for though he give us a right in the thing, yet in the use of that right, he will have us holy men.

5. *Case.*
Why good
men fall
to decay.

If you aske, What is the reason that good men oft fall to decay, and have a great many crosses in the world?

Why surely (not to enter into Gods mysteries) when they have Gods blessings they sanctifie them not with prayer, they venture upon their right with scandall, and offence to others.

6. *Case.*
Whether
Heathen
Authors
may be
read.

Againe, *All things are ours,* therefore truth; wheresoever we finde it is ours: we may
read

read Heathen Authors. Truth comes from God, wheresoever we finde it, and it is ours, it is the Churches; wee may take it from them as a just possession; those truths that they have there may be good use of those truths; but we must not use them for ostentation; for that is to doe as the *Israelites*, when they had gotten treasure out of *Egypt*, they made a Calfe, an Idoll of them: so we must not make an Idoll of these things, but Truth, wheresoever we finde it, is the Churches; therefore with a good conscience wee may make use of any humane Author. I thought good to touch this, because some make a scruple of it.

All things are ours.

Use.
A Christian only
truly rich

Now to make some Use of this poynt *All things are ours.* Wee see then that a Christian is a great man, a rich man indeed, and onely he is great and rich. It is but imagination and opinion that makes any worldly man great : Can we say that all is his ? No, a spot of earth is his, and not his neither ; for it is his but to use for a time, he shall be turned naked into the grave ere long, and then he shall be stripped of all. But a Christian is a great man, though hee be as poore as *Lazarus*, *All is his.*

Object.

But you will say these are great words, *All is his* : perhaps

haps he hath not a penny in his purse.

It is no great matter, God carries the purse for him; he is in his nonage, and not fit for possession: hee hath much in promises, he is rich in Bills and Evidences. Againe, let a Christian be never so poore, others are rich for him. *Solomon* saith, there are some kinde of oppressing rich men, *That gather for those that will be good to the poore.* God hath given gifts to wicked men for the good of the Church, they themselves are not the better for them: they want love and humility to make use of them. But all things are ours, as well what wee want, as what we have: for it is good for us that we should want

Answ.

He is truly rich
that can
submit to
God.

Its the
mind that
makes a
man rich,
and not
his purse.

want them. A man hath riches when he hath a spirit to want riches. Is not he richer that hath a heart subdued by grace, to be content to want, than he that hath riches in the World? for outward things make not a man a whit the better: but hee that hath the Spirit of God to support him, that he can submit to God, he is truly rich: it is the minde of a man that makes him rich, and not his purse. Now there is no childe of God, but he is Master of all things; though he be poore, hee is Master of riches, because hee can want them, and be without them: Grace teacheth him to want, and to abound, as *St. Paul* saith of himselfe; through

through Christ that strength-
neth him. He hath grace to
master poverty, and whatso-
ever is ill, and to be content
to be what God will have
him to be. In want he hath
contentment, and in suffering
patience. I appeale to the
conscience of any man that
hath a conscience, is it not
better to want temporall
things, when we have supply
in grace, in faith, &c. than
to have great possessions, as
snares; for so they are to a
carnall heart? Is not a Chri-
stian better in his wants, than
another in his possessions?
Who would be as many great-
nes are, and have beene
away, though they be inve-
sted into much greatnes, both
of authority and riches?

E who

Grace
better for
a man
than ri-
ches.

who would not rather chuse the state of a Christian? though he be poore, yet hee hath grace; rather to be great without grace, and to be left of God to their corruptions, to abuse that greatnesse and riches to their own destruction, & the destruction of many others?

A Christian is a great man

Hof.

Deut. 28.

Therefore a Christian is a happy man, a great man, take him as you will, greater than the greatest man in the world without grace, for what he hath, he hath with a curse; as *God gave Israel a King in his rage.* You know what *Moses saith, Deut. 28. Cursed shalt thou be in thy blessings.* A man may have a great many things, and be cursed in them; he doth not say, he will curse them

them in the want of riches,
that they should be poore,
but he wil curse them in their
good things, they should
have the vengeance of God
with them. A Christian may
want these things, but hee
hath the grace of God
to want them, and he hath
comfort here, and assurance
of better hereafter : There-
fore all things are his, even
the worst, because all things
have a command to doe him
good ; all things have a pro-
hibition that they doe him
no harme : as *David* said of
Absolom, Doe the young man
no harme : so God gives all
things a prohibition, that
they doe his Children no
harme : nay, they have a com-
mand on the contrary to doe

All Crea-
tures have
commis-
sion from
God to
doe a
Christian
good.

them good : If they do them not good in one order, they doe it in another : if they do it not in their outward man, they doe it in their inward; and Gods children by experience finde him drawing them nearer to himselfe, both by having and wanting these things: so though they be not in possession theirs, yet in use, or, as we say, by way of reduction, the worst things are Gods Childrens : For God brings all things about to their good ; and when Gods Children shall be on the shore hereafter, and shall bee past all, and shall set their foote in heaven once, then they shall see by what a sweete Providence God guided it, that all things wrought

wrought for their good.

But you will say, this, or that particular is not mine, nor possessed by any of the Saints.

Quest.

All things are not ours by possession, but by some kind of use or other : we see, and behold, and meditate upon such things as are possessed by others, and exercise our thoughts profitably about Gods Providence, in disposing these things as he pleaseth ; as also we hereby stir up within us the graces of patience, contentednesse, and thankfulnesse for what wee have : Thus what we possesse not, may be ours, and in a better, and more profitable use of it to us, than to them that possesse it.

Answ.

A Christian therefore, I say againe, is a great man, above other men. And this is the reason that carnall men, that have the spirit of the world in them, doe so bitterly envy and maligne them: Certainly, they secretly thinke, this man is greater than I am, there is that in him that I have not. A Christian is above other men, and is able to judge them, and knoweth what they are, even miserable in their greatest highthes. The Spirituall man is judged of none; men judge him poore & wretched, but it is false judgement; for he is ever truely rich, and Noble, and happy: he fixeth a true judgement on them, but they cannot of him; for he is
in

in a ranke of creatures above them. *The Saints shall judge the World*: those that are despised now, shall judge others ere long, they shall be assessories in judging the world. No marvaile wicked men secretly maligne Gods people; the wicked cannot but judge them better and happier than themselves. As the life of grace is a higher thing in the nature of the thing than the life of reason, so those that have a gracious spirituall life, they are in a ranke of creatures above all other men in the world whatsoever.

Wee see then what a great man, a Christian is; he is master of what he hath, and of what he hath not; and is

Singular
comfort
for true
Christiāns

not this a wonderfull prerogative that a Christian hath? that turne him to what condition you will, raise him, or cast him downe, kill him, or spare his life, you cannot harme him : if you spare his life, this life is his; if you kill him, *Death is his* : kill him, save him, enrich him, beggar him, his happinesse is not at your command : there is a commanding power to rule all things for the good of Gods people. It is not at the devotion of any creature in the world, either Divells or men. God overturnes and over-powers al, and all is, and shall be theirs.

The state of grace is higher than any earthly condition there-

therefore it cannot be tainted or blemished by earthly things : nothing that sence suffers hath power over reason , for it is above sence : if a man bee sicke he hath the use of reason ; if health, reason also manageth it. No inferiour thing can manage a superiour : Let a mans estate be what it will, grace will master it , because it is a condition above, a ruling commanding condition.

Grace will master any estate.

1. What a comfort is this in all troubles, that God will sanctifie all conditions to us, and us to them : who would be disconsolate in any condition whatsoever ? who would bee disconsolate to live, when he knowes that *Life is his* ? if God had not

Vse. 2.
First branch for comfort in all troubles.

good to doe by his life, he would take him away: who would grieve when *Death* comes, when he knowes that *Death is his*? so that a *Christian* may say, if poverty, if disgrace be good, if the order of evill things will helpe mee, if crosse winds will blow me to Heaven, I shall have them: for the world, and the miseries of the world, the persecutions and afflictions *all are ours*: the worst things are commanded to serve for our maine good: Therefore let us comfort our selves, we cannot be at losse in becoming Religious and true *Christians*, for then *All things are ours*: He loseth nothing, that by losing any thing, gaineth all things.

2. For

2. For grace, for seeing
all things are ours, this should
teach us, to use all things to
the honour of him that hath
given us all things, not to be
servants to any thing, not
to be subject to any creature,
as *St. Paul* saith of himselfe,
*I will not be in bondage to any
thing*: why? A Christian is
Master and Lord over all:
What a base thing is it for a
man to be intraled to such
poore things? as you have
some in bondage to a Weede;
some are in bondage to this
affection, and some to that,
some to an idle custome: for
a man to be as *Rachell*, *Give
me Children, or I dye*: I must
have wealth, I must have
pleasure, or else I cannot live:
As you know that wretched
man

2. Branch
for instru-
tion.

} =

The soule
is too pre-
cious to
be subiect
to any in-
ordinate
affection.

man *Amnon*, hee pined a-
way to have his will; and so
Ahab, who pined away him-
selfe, because he had not that
hee would have. Are these
men Masters? no, they bring
themselves in slavery and
subjection to the creature:
can they say as *Paul*, *All things
are ours, things present, or to
come?* when they put them-
selves in subjection, and
those blessed soules of theirs,
they make slaves to their ser-
vants, to things worse than
themselves, that they trample
on. *If all things be ours*, let
us bring our selves in subje-
ction to nothing: but labour
rather to have grace to sub-
due, and use all things to
right ends.

Use.

Againe this should increase
in

in us the grace of thankful-
nesse : Hath God thus inri-
ched us? hath hee made all
things ours, to serve our turn?
(in such a way as hee accounts
service) that is, that whatsoe-
ver we have shall helpe us to
heaven, and hath a blessing in
it, though it be sicknesse, or
want, it is ours, and for our
benefit. Lord doe what thou
wilt, so thou bring me to
heaven: if thou wilt have me
poore, if it will doe me good,
let me be so: if thou wilt have
me abased, I am content, one-
ly sanctifie it to bring mee to
heaven. How thankful shou'd
we be to God that hath plac-
ed us in this ranke, that hee
hath put all things under us,
and made all things our ser-
vants? It was at his liberty

To be
thankfull.

to

to have made us men or not, and when we were men to make us Christians, or not: But being made, we are made Lords over all: all things are put under our feet, being one with *Christ*, as *Psal. 8.* in the thoughts hereof our hearts should rise up to the Lord thankfully, and say, as hee doth there: *Lord, how wonderfull is thy Name in all the World.*

Use.

To know
that there
is a wise
God.

And thirdly, it should teach us, for matter of judgment, (though it be a shame for us to be taught it) that there is a God, and a wise God. There are a company, yea, a world of things in the world of different rankes, and natures, as evill and good, &c. and yet you see how one thing

thing is disposed for another. The Sunne shines upon the earth, the earth is fruitfull for the beasts: the beasts serve man, and we are Christs, and Christ is Gods. Where there are many things, and things that understand not themselves, and yet there is subordination, there must needs be a wise God, that made all things, and sets all in this frame and order. And as it shewes there is a God, so that this God is one, because all tend to one : there are a world of things, but all are for man ; there are a world of Christians, but all are for Christ, and Christ is for God. Where there are variety of things, and all ordered to one, there must needs be one
eter-

Know-
ledge of
Gods at-
tributes
helpes &
establi-
sheth
faith.

eternall, wise God. It helps
and stablisheth our faith in
that grand poynt, to know
that there is a wise, under-
standing, gracious, powerfull
God, that rules and marshals
all the creatures, otherwise
than themselves can doe. If
there be order in things that
have no understanding, surely
the ordering of them must
come from an understand-
ing. The worke of Nature
(as we say) is a worke of in-
telligence: as in *Bees*, there is
planted a wonderfull instinct;
and in other things, but they
understand it not themselves:
therefore the worke of the
Creature, being a worke of
understanding, it must needs
come from him that is a
higher understanding, that
orders

orders these things. It all these things, good and evil, creatures, states, and conditions serve Gods Children, and they are for God, then certainly there is a wise God that orders these things out of goodnesse to us. And we finding all things ordered to us, should order our selves to God : If there be a God that hath ordained variety of things, and of his goodnesse hath placed us in this ranke of things, that all should be our servants, we ought to referre all our indeavours, what we are; and what wee can doe to the glory of this God. And this indeede is the disposition of all those that can speake these words with any comfort, *All things*

*Al things,
both good
and evil,
serve Gods
Children.*

*Since all
creatures
are for a
Christians
use, hee
ought to
employ
his wit, &
parts, and
indea-
vours to
Gods glo-
ry.*

are

are ours, Paul, and Apollo, Magistrates, Ministers, Life, and Death, things present or to come, all are ours. Those that can speake these words with comfort, are thus disposed, finding all things theirs, they referre all to the glory of him who hath made all things serviceable to them. But to proceede.

I come now to the next branch.

Tee are Christs.

Wee are
Christs,
therefore
all is ours

It pleaseth us well to heare that *All things are ours* : I, but we must know further, that there is one above to whom we owe homage, and of whom we have, and hold all that we have : *Tee are Christs.*

Christs. This is the tenure we hold all things by, because *we are Christs.* Whatsoever the Tenure in *Capite* be amongst men (which you are better acquainted with than my selfe) I am sure it is the best tenure in Religion, *All is ours,* because *we are Christs* we hold all in that Tenure; if we be not Christs, nothing is ours comfortably: *We are Christs,* and therefore *All is ours.*

But what say you then of those that are not Christs? are not the things theirs that they have, because they are not Christs: or have wicked men nothing that may be called theirs?

I answer, they have; and it is rigour in some that say other-

The case concerning the Title of wicked men.

Answer.

otherwise, as that wicked men are usurpers of what they have: They have a Title, both a Civill Title, and a Title before God. God gave *Nebuchadnezzar Tyrus*, as a reward for his service : and God gives wicked men a Title of that they have; and they shall never bee called to account at they Day of Judgment, for possessing of what they had, but for abusing that possession; and therefore properly they are not usurpers, in regard of possession, but they shall render an account of the abuse of Gods good bounty.

Simile.

It is in this, as it is in the Kings carriage to a Traitor; when a King gives a Traytor his life, he gives him meate
and

and drinke that may main-
taine his life, by the same
right that he gives him his
life. God will have wicked
men to live so long, to doe so
much good to the Church;
for all are not extreemly wic-
ked that are not Christs
members, that goe to hell:
but there are many of excel-
lent parts and indowments,
that God hath appoynted to
doe him great service, though
they have an evill eye, and
intend not his service, but
to raise themselves in the
World: yet God intends
their service for much pur-
pose, and he gives them in-
couragement in the world,
as he will not be behind with
the worst men: if they doe
him service, they shall have
their

Wicked
men
though
they in-
tend not
Gods ser-
vice, yet
he useth
their ser-
vice for
the Chur-
ches good.

Psa. 62. 12

their reward in that kinde. If it be in policy of State, they shall have it in that, and they shall have commendations and applause of men, if they looke for that: and if he give them not heaven, they cannot complaine, for they cared not for that, they did it not with an eye for that. Now if God use the labour, and the industry, and the parts, and indowments of wicked men for excellent purposes, he will give them their reward for outward things: *Verily, you have your reward, saith Christ.*

Mat. 6. 2.

Object.

But the Apostle saith, *All things are yours, because yee are Christs*: as if those that have not Christ have nothing.

It

It is true, howsoever in *Ans.*
 some sence, men that are out
 of Christ, that have not his
 Spirit, have title by vertue of
 a generall Providence to
 what they have ; yet they
 have not a Title so good, and
 so full as a godly man, as a
 Christian hath ; they have not
 this Tenure to hold all *things*
 in *Christ*, therefore their Te-
 nure is not so good, nor
 so comfortable, in three re-
 spects.

First, they have them not
 from the love of God in
 Christ, they have it from
 God, and Christ as the go-
 vernour, and ruler of the
 World, and making all things
 serviceable to the Church :
 therefore he gives these gifts
 even to wicked men, for the
 good

I.
 Difference
 betweene
 the Title
 of Christi-
 ans and o-
 thers.

good of others, as the governor of the world ; but hee bestowes them on his *Children* out of love.

2. And then secondly, they have them not from God, as a father in covenant, they have no title as *Children* of God : for so a Christian is the Heire of the World : the first borne was to have a double portion : A true Christian hath a double portion ; *All things are his* here, and Heaven is his when he dyes : *Things present are his* while hee lives, and *Things to come are his*, when he goes hence.

3. And then thirdly, in regard of the end, to wicked men they doe not farther their salvation, they have them not from

from God with grace to use them well ; but Gods Children, as they have them from his love, and from God, as a Father in covenant, so it is for their good : wicked men they have *donum Dei sine Deo*, they have the gifts of God without God, without the love and favour of God, as *Bernard* saith well : but Gods Children have the gifts of God with God too; together with the gifts and good things from him, they have his favour that is better than the gift. For all the good things we enjoy in this world, they are but Conduits to convey his favour. Gods love and mercy in Christ, is conveyed in worldly things, and the same love that mo-

Bern.

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see Hildea
 than page

370.

ved God to give us heaven, and happinesse in the world to come, it moves him to give us daily bread; there is no difference in the love, as the same love that moves a Father to give his sonne his inheritance, moves him to give him breeding and necessities in the time of his nonage. We are here in our nonage, and God shares out such a state to us, and from the same love that he gives us these things, he gives us heaven afterwards. Now wicked men have not this full degree of title, yet they have a title; as I said before, and they shall never answer for the possession of what they have, but for the wicked use of that possession.

Againe,

Againe, a little further, to cleare one Case I touched before : If all things be ours, because we are Christs, may we as are Christians use all things as we list ?

There is a foure fold restraint, in regard of the use : There is a restraint first of religion, though all things be ours, in regard of Conscience, we may eate, and drinke, and use any creature of God without scruple ; yet there is a restraint put upon it sometimes in Religion ; that it bee no prejudice to the worship of God. In the Lords day wee may refresh our selves, but not so as to hinder the worship of God : here is a higher restraint put upon our liberty.

Case. 4.

Further cleared.

*Object.**Answer.*

Four-fold restraint in the use of things.

I.

And then secondly Sobriety, it puts a restraint upon our liberty : *All things are ours* in Christ: wee must not take liberty therefore to exceede Sobriety : *Licetis perimus omnes* , it is an ordinary speech, wee all perish by lawfull things : howsoever, *All things are ours* , for our use; yet we must use them soberly and not exceed.

3.
See case 4
before. -

And then thirdly, Charity puts another restraint, it must be without offence to others : we must not thinke to have a free use of that may offend others, in that case there is a restraint : therefore St. Paul saith , *I will never eate flesh whilst I live, rather than I will offend my brother.*

And

And in the last place, in case of obedience ; there is a restraint upon *all things* we have : that is, in outward things ; howsoever no man may meddle with the Conscience ; yet the Magistrate may reſtaine this or that creature. *All things are ours*, becauſe we are Chriſts. This may ſatiſſie in ſome doubts.

Now to come more directly to this branch, to ſhew how *we are Chriſts*.

We are Chriſts in all the ſweete tearmes and relations that can be ; name what you will, *we are Chriſts*. We are his Subjects, as hee is a King : we are his ſervants, as he is a Lord ; wee are his Schollers, as hee is a Prophet : If wee take Chriſt as

4.

How wee
are Chriſts

F

2

3

F 3 a head,

4 a head, we are his Members;
 5 if we take Christ as a Husband, wee are his Spouse;
 6 if wee take Christ as a foundation, we are the building;
 7 if we take Christ as foode, he incorporates us into himselfe; if we bee Temples, he dwels in us. There is no relation, nor any degree of subjection, and subordination, but it sets forth this sweete union, and agreement betweene Christ and us: so that *Christ is ours*, and wee are *Christs* in all the sweete relations that can bee: wee are his Members, his Spouse, his Children : for hee is the
 Ifay. 9. 6. *Everlasting Father* : Hee is all that can be to us, and we are all that can bee to him, that is lovely and good.

But

But yet all relations are short, they reach not to set out the excellency, and the truth, and reality of this, that *we are Christs*. For what is a head to the body? (which is one of the nearest) can the head quicken the dead body? no: but Christ can, *Agere in non membrum*, hee can worke in a dead member, that, that is not a member to make it one. Can a Husband change his Spouse? *Moses* could not, hee married a *Blackamore*, hee could not alter her disposition, or her hue; but Christ can alter his Spouse. Hee is such a foundation as makes all living stones. Therefore in *St. Iohn 17.* because there is no manner of union in the

Ioh. 17.

world, that can serve to set out the nearenesse we have to Christ; saith Christ: *Father, I will, that they may be one, as thou and I am one*: he sets it out by that incomprehensible union; he goes Divinely, above earthly things, to set out the reality of this, how wee are Christs, and Christ ours. We are Christs in the most intimate nearenesse that can be; we are so Christs, as nothing in the world else is, when wee beleeve once; though all things are Christs, yet the Church is Christs in a more peculiar manner: there is a peculiarity in this, that we are Christs; that is, we are in the nearest bonds, nearer to Christ than the very Angels: for they

Christi-
ans are in
the nea-
rest bonds
to Christ.

they are not the Spouse of Christ, they are not the members of Christ ; they are ministering spirits to Christ, and so to us. There is no creature under heaven, nor in heaven that is Christs, as wee are; we are his portion, his jewels, his beloved ; we are Christs in all the termes of neernes & deernes that can be

And this nearenesse is mutuall ; we are Christs , and Christ is ours, he dwels in us, and we in him, he abides in us, and we in him : he is in us, as the Vine is in the Branches, and wee are in him, as the Branches in the Vine ; and as it is intimate and mutuall, so it is eternall, we are Christs for ever.

But to come more particu-

F 5

larly:

By what
title we
are Christs

1

1 By Crea-
tion.

2

2 By gift.

3 By re-
demption

larly : By what title are wee Christs ?

The first Title that Christ hath to us, is the same that he hath to all things else : All things are Gods, and Christs by creation, and preservati- on : all things consist in Christ.

But secondly, there is a more neare title than by creation ; namely by gift : for the father hath given us to him : for all that are Gods by Election, hee gave them to Christ, to purchase for them by his blood.

And thirdly, hee hath title to us by Redemption, we cost him deare ; wee are a spouse of blood to him, the price of his blood, he dyed for

for us : wee could not bee Christs, but he must redeem us out of the hands of our enemies. And God would have his justice satisfied, that Grace and Justice might meete, and kisse one another : Gods Justice must be satisfied before Christ could have us : for however there was *Amor benevolentiae*, a love of good will, that gave us to Christ, yet till Christ redeemed us, & made us his owne, there was not *Amor amicitiae*, a love of friendship betweene God and us : so all friendship comes upon title of Redemption.

Then fourthly, upon Redemption there is a title of marriage that Christ hath to us. God that brought *Adam*

⁴By marriage.

to.

By our
consent.

to *Eve* in Paradise, he brings Christ and us together. And wee give consent on our part, as it is in marriage, to Christ: Hee is our Husband, and wee give our consent to take Christ to be so, that he shall rule and governe us, and we take him for better for worse in all conditions. Thus wee see how Christ comes to be ours, and wee to bee Christs. Now the poynts that arise from this branch, *And yee are Christs.* Are these.

First, that *all things are Christs.*

Secondly, that *wee are Christs.*

Thirdly, that *all are ours, because we are Christs.*

The connexion of the Text is this: *All things are yours.*

yours. Why? because *you are Christs* : how followes that? because all things are Christs: if all things were not Christs, and wee Christs, the argument would not hold ; so that all are Christs first : All the promises are made to Christ first, and all good things are his first: *Al the promises are yee in him,* they are made in him, and they are *Amen*, they are performed in him. I need not stand much upon this : All things in the world are Christs, for hee made all ; as it is *Colos. 1.* and he hath reconciled all. All things are Christs, especially by the title of redemption ; as hee redeemed man. And indeed we could not be Christs, unlesse

All things
are Christs

L

Colos. 1.
All things
are Christs
by vertue
of his re-
demption.

lesse Christ had subdued all things to himselfe, unlesse hee had possesst all good, and subdued all that is ill, how could he have brought us out of the hands of our enemies.

Iohn. 17.

Therefore in St. Iohn. 17. our Saviour Christ speakes there of the *power that his Father had given him over all things*: but this was upon consideration of his resurrection: after his resurrection he saith,

Math. 28.

Christ had a title to all things by vertue of the union of his humane nature with the divine

power is given to me in heaven and earth. Christ, as Mediator, had title to all things, by vertue of the union, as soon as the humane nature was knit to the Divinity, there was a through title to all things; but it was not discovered, especially till the resurrection was past, when he

he had accomplished the worke of Redemption.

He was also to aske: *Aske of mee, and I will give thee the Heathen for thy possession.* God would not let his sonne have any thing (though hee redeemed the Church, and all things, in some sort) without asking. Shall any man then thinke to have any thing without prayer, when all things were conveyed to the Sonne of God by asking?

Further, Christ is the Heire of the World; therefore all things must be his as the Heire. This is a cleare point, and I doe but name it, because it hath a connexion with the truths I am now to speake of.

Psal. 2.
Christ must aske his father, therefore thou canst expect nothing without asking.

Heb. 1.
Christ is heire, therefore all things must be his.

He-

Al things
ours, be-
cause
Christ is
ours.

Hereupon it comes, that *All things are ours, because Christ is ours.* Christ is said to be the first borne of many brethren, and the first begotten of every Creature, and the first begotten from the dead. All these shew the priority of Christ, that Christ is first, that he should have the pre-eminence in all things. For Christ is the prime creature of all, he is Gods Master-piece, that is the reason why nothing can be ours, but it must be Christs first. Hee is the first begotten of every creature, both as God and man: he is the first begotten, because he is more excellent in order and dignity, than any other whatsoever. So he is the first begotten from the

the dead, the first fruits of them that sleepe, because all that rose, rose by vertue of him. Hereupon it is, that we can have nothing good, but we must have it in Christ first.

Therefore we must know this, (to make a right use of it) whatsoever priviledge we consider of as ours, wee ought to see it in Christ first. Our Election is in Christ first, hee is chosen to bee our head. Our justification is in Christ first: he is justified and freed from our sinnes, being laid to his charge, as our surety, and therefore we are freed. Our Resurrection is in Christ first, we rise, because hee is the *first begotten from the dead*. Our Ascen-

Use. 1.
To see all
our privi-
ledges
first in
Christ.

1

2

3

4

5

The An-
gels at-
tend on
us, be-
cause wee
are *Christs*

Ascension is in Christ, and our sitting at the right hand of God, in him first: all things that are ours, they are first his: what he hath by nature, we have by grace. Why doe the Angels attend upon us, and are ministring Spirits to us? we are Christs, and hee is the *Jacobs* Ladder, upon whom the Angels ascend and descend: all the communion those blessed Spirits have with mankinde, is because we are Christs: they are ministring Spirits to Christ first, and then to us, because we are Christs.

Therefore it is a good meditation, fitting the Gospel, never to thinke of our selves in the first place, when wee thinke of any prerogative, but

but to thinke of it in our blessed Saviour, who began to us in all. He was the first in every thing that is good, as the elder brother it was fit it should be so, and hee must have the prerogative in all things. Therefore let us glorifie Christ in every thing: when we thinke of our title to any thing, thinke this I have by Christ, be it of our justification, or glorification, this I had by Christ, and in Christ.

This is another use we are to make of it, the rather because it sweetens all things wee have : If all things should come immediatly from God, they were comfortable : but when as all shall bee derived from God by
Christ,

Use. 2.
To teach
us thank-
fulnesse.

All things
are deri-
ved to us
from God
by Christ:
this sweet-
ens all.

Christ, wee have Gods and *Christs* love together. There is not the least good thing we have, but we must thinke, this I have by *Christ*, this victory over ill, and this conversion of ill to good : the thing is sweete, but the love of *Christ* is sweeter : the thing it selfe is not so good as the spring whence it comes. It pleaseth God wee have a triple comfort at once in every good thing. Comfort in God the Father, that wee have it from his love, and comfort in the Sonne of God, and comfort in the creature. Therefore let us not be swallowed up in the creature, but reason thus, this is a sweete comfort, but whence have I it? oh it is from

Because
our com-
fort lyes
in God &
Christ, we
should not
be swal-
lowed up
with the
creature.

from *Christ*, and the love of *Christ*, and I have *Christ* from the Father. There is *Christ*, and God the Father, and the thing, and the love of *Christ*, and the Father, which is sweeter than the thing it selfe. As in the gifts from friends, the gift is not so sweete, as the love it comes from. The love and favour of God is better than the thing it selfe. This is indeede a comfortable observation to know, that *all things are ours, because we are Christs*. For why is *Paul and Cephas*, and the Ministers *ours*? they are the Ministers of *Christ* first : *wee are the Ministers of Christ, and your servants, for his sake*, saith the Apostle: *Why is Life and Death*

Death ours ? because *Christ* hath conquered *Death* first, & it was the passage of *Christ* to his glory ; he conquered the ill of it, He *tooke away the sting of it*, and thereupon it is so good and usefull to us : he hath the *key of Hell, and death* : that is, he hath the government of it, having overcome it. And *things present, and to come*, Heaven, which he now possesseth, it is his, and thereupon it comes to *be ours*. Therefore let us thinke of *Christ* in all things, and thinke of the sweetnesse of all things from this, that they come from *Christ*.

To enlarge this poynt a little further : we have all from *Christ*, and in *Christ*, yea, and by *Christ*, and through him.

First,

First, we have all we have in *Christ*, as a Head, as the first, as our *elder brother*, as a roote, as the second *Adam*, we have all in Him, by confidence in him; we have whatsoever is good in him.

1 We have all in *Christ* as Head.

And secondly, we have all by and through him, as a mediator for his sake: we have Title to all, because *Christ* by redemption, hath purchased a right to all, in, and through Him.

2 As mediator.

Thirdly, we have all by him, by a kinde of working, as the efficient cause, because we have the Spirit of God to extract good out of all. For being reasonable creatures, God will make all ours, as becomes understanding creatures; that is, by sanctifying our

3 As the efficient cause. We have the Spirit of God by *Christ*, whereby we extract good out of all.

our understanding to extract the quintessence out of every thing : For a Christian hath the Spirit to let him see that God is leading him by his Spirit to good in all : and whence comes the Spirit? from Christ: Christ hath satisfied the wrath of God the Father; and now the Father and Christ, both as reconciled, send the Spirit, as the fruit of both their loves. So Christ, as thy efficient cause, makes all ours, because the Spirit is his, by which Spirit we make all ours.

4.
As the
exemplary
cause.

And fourthly, Christ is an exemplary cause, we have all in him and through him, and by him, as an exemplary paterne. The same Spirit that subdued all to him, subdues

dues all things to us. To make this cleare a little: there was in *Christ Regnum patientie*, A Kingdome of patience, as well as *Regnum potentie*, A Kingdome of power and glory. There was a Kingdome of patience, that is, such a Kingdome as *Christ* exercised in his greatest abasement; whereby he made all things, even the worst, to be serviceable to his owne turne, and the Churches. So in every member of his, there is a Kingdome of patience set up, whereby he subjects all things to him. To make it yet clearer.

When *Christ* dyed, which was the lowest degree of abasement, there was a kingdome of patience then: What, when

A kingdome in *Christs* Death.

G hee

he was subdued by Death, & Sathan, was there a Kingdome then? Yes, a Kingdome: for though visibly, he was overcome, and nailed to the Crosse; yet invisibly, he triumphed over Principalities and powers: for by death he satisfied his Father, and he being satisfied, Sathan is but a Gaoler: what hath he to doe when God is satisfied by Death? *Christ* never conquered more than on the Crosse; when he dyed, hee killed Death, and Sathan and all. And not *Christ* reigne on the Crosse when he converted the Thiefe? when the Sunne was astonished, and the earth shooke and moved, and the light was eclipsed? Who cares for *Cæsar* when

when he is dead? but what more efficacious than Christ when he dyed? he was most practicall, when he seemed to doe nothing. In patience he raigned and tryumphed; he subjected the greatest enemies to himselfe, Sathan, and death, and the wrath of God, and all. In the same manner all things are ours, the worst things that befall Gods children, death, and afflictions, and persecutions: there is a Kingdome of patience set up in them; the Spirit of God subdues all base feares in us, and a child of God never more tryumphes, than in his greatest troubles. This is that that the Apostle saith, *Rom 8. In all these things we are more than Conquerours.*

How we
are Con-
querours.

How is that, that in those great troubles we should bee *conquerours and more*? Thus, the Spirit of a Christian, take him as a Christian, reignes and tryumphes at that time: For the Divell & the World labour to subdue the spirits of Gods Children, and their cause. Now to take them at the worst, the cause they stand for, and wil stand for it, and the Spirit that they are led with is undaunted: so that the Spirit of Christ is victorious, and conquering in them, and most of all at such times.

It is true of a Christian indeede, that one speakes of a Naturall man, but he speakes too vaine-gloriously, he subdues hope and feare, and is
more

more sublime than all others: a *Christian* is so: *Dum patitur vincit, &c.* when hee suffers, he conquers, nay more then, than at other times; for the Spirit gets strength, and the cause gets strength by suffering, and answerable to his suffering is his comfort and strength: so that all things are his; the Spirit that subdued all things to Christ, subdues them to him. Nay, hee makes all advantagious for the time to come: as St. Paul saith; *These light afflictions that we suffer, worke unto us an exceeding weight of glory:* because they fit and prepare our desires for glory, and answerable to that measure that we glorifie God; shall our reward be in Heaven, and

A Christian conquers the more in suffering.

Cor.

the more we suffer, the more entrance we have into Heaven in this world; wee enter further into the Kingdome of grace, and by consequent into the kingdome of glory. So that there is a kingdome set up in a Christian, as there was in *Christ*, in patience, in suffering: so we see that *all things are ours*, because *we are Christs*, and what we may observe from thence.

To shut up this poynt with some use.

Use

To study the excellency of *Christ*.

Phil. 3.

Let us be stirred up to study *Christ*, and in *Christ* to study our owne excellency. *St. Paul* accounted all drosse and dung, in comparison of the excellent knowledge of *Iesus Christ*. And indeede we cannot study *Christ*, but there

there will be a reflexion upon the soule presently : it is a transforming study. The study of the love of *Christ*, must needs make us love him againe : The study of the choyce that *Christ* hath made of us, it will make us chuse him againe, and to say, *Whom have I in Heaven but thee?* If we study the grace and mercy of *Christ*, we cannot but be transformed in marvellous respect to him againe. Therefore let us raise up our thoughts more to thinke of *Christ*, and the excellencies of *Christ*, with appropriation to our selves, *All things are yours, and you are Christs.* We should not study *Christ*, and any excellency in him, but we should

G 4. also

I

The study
of *Christ*
makes us
love.

2

3

also thinke this is mine, this is for mee. The more the spouse heares of the riches & advancement of her husband, the more she blesses her selfe, and saith this is for mee. And the more we thinke of *Christ*, the more we thinke of our owne advancement, and excellency. Therefore we should be willing to heare *the unsearchable riches of Christ* unfolded to us : for these serve to kindle the love of the Spouse to *Christ*.

The main end of the Ministers of the Gospel is to shew us our beggery, and Christs riches.

The Ministers are *Paranimphy, friends of the Bridegroome*, that come betweene the spouse and *Christ*, to make up the match betweene them, and one blessed way whereby they doe it, is to unfold to the *Church* her owne beggery, and

and the riches shee hath by *Christ*; her owne necessity, & the excellency that shee hath in *Christ*. The maine scope of the Ministry is to shew us our beggery in our selves, and our danger that we are more indebted than we are worth: that we are indebted to Gods justice for body and soule, and all: and as we are indebted, so we must have supply from the riches of another of necessity, or else we goe to prison, and perish eternally.

Now *Christ* doth not onely pay our debts, (for that we may looke for out-ofselfe-love) but hee is the chiefe of *tenne thousand*, hee is an excellent person in himselfe. Now the unfolding of the

excellencies in Christ, is a meanes to procure the Contract and Marriage betweene the *Church* and *Christ*. And let us labour by all meanes to be one with Christ, to study further union and communion with Christ, because upon this tearme and Tenure *All things are ours*, if wee be Christs; if not, nothing is ours but damnation: And considering that the more union we have with him, the more we shal know our owne Prerogative, that all *things present and to come are ours*, therefore wee should labour to know him more. There are three Graces tending to Union:

1

2

3

Knowledge,
Faith, and
Love.

The

The more we know him, the more wee shall trust him: *They that know thy Name, will trust in thee.* And the more we trust in him, the more we shall love him. Knowledge breeds trust, and trust breeds Love: therefore let us labour to grow in our knowledge, and trust, and love to Christ.

Psal. 9.

Know-
ledge
breeds
trust.

And to that end (as I said) to take all occasions to heare of the excellencies of *Christ*, to study them our selves, and to heare of them from others, especially in the ministry. In *Cant. 5.* those that were not converted, the Daughters of *Jerusalem*, they aske the Church, *What is thy beloved more than anothers beloved? My beloved* (saith the Church) *is white and ruddy, the chiefest*

Study the
excellen-
cies of
Christ.

Cant. 5.

of

Cant. 6.

No argu-
ment wee
can study
so com-
fortable
as that of
Christ.

of ten thousand, and there-
upon shee lets him out from
top to toe, in all his excellen-
cies, and saith, *This is my Be-
loved*, and thereupon she that
before asked in flighting,
*What is thy beloved, more than
another's beloved?* in the sixt
Chapter saith, *Where is thy
beloved, that we may seeke him
with thee?* So when we know
Christ and his excellencies,
the next *quare* will be, *Where
is thy beloved?* Of all Argu-
ments in Divinity we can stu-
dy, we heare of nothing more
comfortable than of Christ,
and the benefits wee have by
him: for God will be glori-
fied in nothing so much, as in
that great mystery of Christ;
therefore let these things be
more and more sought after.

But

But how shall I know that *Christ* is mine, or that I am in *Christ*, or no, for all depends upon this Tenure, that we are in *Christ*?

Quest.

Aske thine owne heart: Hast thou given thy consent, and contracted thy selfe to *Christ*, or no? This is one way (as I said) whereby wee are *Christs*, by giving our consent. Our owne hearts will tell us whether wee have given our consent to take *Christ* to be a Head, a Governour, and a King to rule us, as well as for a Priest, to dye for us, if thou be content to come under the government of *Christ*, to be ruled by his Spirit, thou mayst say, I am *Christs*, I have given up my selfe to him, I am content to take

I
Answ.
How to know whether *Christ* be ours, and we his.

2

: We shall know by our consent.

take him. Wee know what hath proceeded from our owne will, and there are none that have given up themselves to *Christ*, but they may know it: Therefore let us consider whether we have passed our consent to *Christ*, or no; I feare it is yet to doe with many; for instead of contracting themselves to *Christ*, they have yeelded to their owne lusts.

Secondly,
by what
spirit thou
art guided

Rom. 8⁹

Againe secondly, consider by what Spirit thou art guided, whether by the Spirit of Christ, or no; *Hee that hath not the Spirit of Christ, is none of his.* *Christ* is a Husband that will rule his Spouse, he will rule in his owne Temple and House, hee is a Head that will rule his owne members: consider

consider what Spirit guides and actuates thee, whether the Spirit of *Christ*, or the spirit of the World: If the Spirit of *Christ* rule in us, it will worke as it did in *Christ*, that judgment of things that *Christ* had, heavenly things to be the most excellent; and the same judgment of persons, to esteeme of those that *Christ* esteemes of. It will worke the same carriage to God, to men, to enemies, to Sathan. If we have the Spirit of *Christ*, it will transforme us to be like *Christ* in our judgment, and dispositions, and affections every way, in some degree, according to our capacity and measure. Therefore let us not deceive our selves, if we be led by the spirit

How to
know if
the Spirit
be in us.

spirit of the world, and not by the Spirit of *Christ*, we cannot say with comfort; I am *Christs*: When every one shall come to challenge their owne, the Devill will say, Thou art mine, thou wert led by my Spirit: but if wee yeeld our selves to be guided by the blessed Truth of God, when that challenge shall come, *Who is on my side? who?* *Christ* will owne us for his in evill times.

3 By standing for
Christs
cause.

Thirdly, he that is *Christs*, will stand for *Christs* upon all occasions, and stand for Religion, hee will not be a lukewarme *neuter*; if wee bee *Christs*, it is impossible but wee should have a word to speake for him, and for Religion. If we be *Christs*, wee will

will be strong for *Christ*, wee will be true to him, we will not betray *Christ*, and the cause of Religion that is put into our hands. But (by the way) let us take heed of making this a name of Faction, as the *Corinthians* did, to say *I am of Paul, and I am of Apollo, and I am of Christ*; as some that say, they are neither Papists nor Protestants, but Christians; but in times wherein profession is required a man must shew his Religion here; not to say, *I am Christs*, is to be an Athiest; in case of confession and profession of Religion, we must owne the side of *Christ*, and say we are *Christs* indeed.

It is said in the *Revelation*, that so many Hundreds and
Thou-

Cantion

Thousands were sealed with
a Seale in their foreheads : for
even as the slaves of Anti-
christ are sealed in the hand,
they have a marke in their
hand, that is, they are bold
for Antichrist : so all Gods
children are sealed in their
foreheads ; that is the place
of confession and profession,
the forehead being an open
place. *Christ* carries Gods
broad Seale, he seales all that
come to Heaven, in the fore-
head ; hee *seales* them first in
their hearts to beleeeve the
Truth, and then hee seales
them in the forehead, openly
to confesse : *With the heart we
beleeeve, and with the mouth
wee confesse to Salvation.*
Therefore those that are not
bold to confesse, and professe
Reli-

Rom. 10.

Religion when they are called to it, they are none of *Christs* sealed ones ; for hee seales them to make them bold in the profession of Religion. Let this be one Evidence whether thou art *Christs*, or no : if the question be, *Who is on my side ?* to own *Christs* side, to stand for *Christ*, and the Religion reformed, and stablished ; if a man doe not this, hee cannot say I am *Christs*, but his heart wil give his tongue the lye, if hee stand not boldly for the cause of *Christ*: *He that is ashamed of me before men, I will be ashamed of him before my heavenly Father.* Math.

It is a comfortable consideration, if upon tryall wee finde our selves *Christs*, that
we

Its the
sweetest
and safest
condition
to be in
Christ.

we owne the cause of Christ, and his side, it is the best side, and wee shall finde it so in the houre of Death, and the day of Judgement. If we finde our selves to be *Christs*, what a comfort will this be? of all conditions in the world it is the sweetest, and the safest condition to be in Christ: it is to have all below *us ours*, and all above us to *to bee ours*; to have God the Father ours, and God the Holy-ghost; to have all in Heaven and Earth to be ours, *Things present, and things to come*. What a comfortable consideration is this in all stormes, to bee hous'd in Christ, to dwell in Christ, to bee cloathed with *Christ*? when the

the storme of Gods anger
shall come upon a Nation,
and at the Day of Judge-
ment to be found in *Christ*,
*not having our own righteous-
nesse*, and in the houre of
death to dye in *Christ*. If wee
be *Christs* wee live in him,
and dye in him, and shall
bee found in him at the Day
of Judgement. If wee bee
Christs, we are in Heaven al-
ready in *Christ* our Head,
wee sit in heavenly places
together with him. In all
the vicissitude and enterchan-
ging of things in the World
(wch are many) *Life & Death*,
*& things present, & thing sto
come*, there is a world of vi-
cissitudes, but in all, in Life
and Death looke backe-
ward, or forward, or upward,
or

God looks
on those
that be in
Christ wch
the same
love hee
lookes on
his Son.
A Christi-
an is as
sure of
heaven,
as if hee
were there
already.

or downward, if a man be in *Christ*, he is upon a Rock, he may over-looke all things as his servants: all things shal be commanded by God to serve for his good, and to bring him to Heaven, to yeeld him safe conduct. We study evidences and other things; this is worth our study more and more to make this sure, that we are *Christs*, and *Christ* is ours; the more wee grow in knowledge, and faith, and love, the more we shall grow in assurance of this.

Vse 2.
Not to
feare
want.

Againe, if wee be *Christs*, why then should wee feare want, when all things are ours, and we are *Christs*? Can a man want at the fountaine? can a man want light that is in the Sunne? can a *Christian* that

that hath all things his, and in this Tenure his, all things are his, because *Christ* is his, can any thing be wanting to him? It should comfort us against the time to come, if we be stript of all, yet wee have the Fountaine of all. We must be stripped of all at the houre of death, whether we will or no ; but if wee bee *Christs*, and *Christ* be ours, all things are in him in an eminent manner. It is a wonderfull comfort for the present, against all feares and wants; and it is a comfort for the time to come, that when all things shall be taken from us, yet he that is better than all things, that is better than the world it selfe, will remaine to us. Therefore let

us

us thinke of these things, it is wondrous comfortable to be *Christs*, and to be his in such a peculiar manner.

Use. 3.
To forsake all for
Christ.
Psal. 45.

And thirdly, let us learne, as we are advised *Psal. 45.* to forget our fathers house, to forget all former base acquaintance, and to bee contented with *Christ*. What saith our Blessed Saviour in the Gospell? *Those that heare my words, they are my brother, and sister, and mother,* Are they so? and shall not we, for *Christs* sake, that is nearer than any in the world, *hate father & mother, &c.* that is, not regard them for *Christ*. If wee bee so neare *Christ*, and he will stick to us when all will leave us, then let us answer *Christs* love;

love ; he is to us in stead of
all kindred : let him be so, if
we cannot have their love
upon other tearmes, than to
forsake Christ. Thus we see
what we may observe from
this, that *wee are Christs*.
Now it is said here besides,
that

Christ is Gods.

Christ is
Gods.

Here is a sacred Circle,
that ends where it beginnes ;
for all things come out
from God at the first, and
all things goe backe againe
to God, and end in him.
*All are yours, and you are
Christs, and Christ is Gods.*
Man is (as it were) the Hori-
zon of all things, that hath
one halfe of the Heavens
H below

below devided, and terminated, and the other above: A holy man is betweene all things, above him and under him. All things are his below him, they serve his turne and use, to helpe him to Heaven, as a *viaticum*. And all things above him are his, that is the cause that all things below are his. Now to come to this last branch.

And Christ is Gods.

In what sence is Christ Gods? was hee not the Sonne of God? Yes, that is true, he was the eternall Sonne of God, but that is not here meant. Christ is Gods, as Mediatour. The Father, the first person of the
the

the Deity, is the Fountain,
and the Mediatour comes
from him in a double sence.

In what
sence
Christ is
Gods.

First, because the Fa-
ther, the first person was
offended, therefore he must
appoynt a Mediator. Now
by what bonds is Christs
Gods? By all the strong
tearmes that can be devi-
sed. God sent him into the
World; *He sent his Sonne.*
God set him forth as a
propitiation; *Him hath the*
Father sealed. Iohn Chapter
the sixt, Verse twenty seven.
He came forth with Gods
broad seale; God sealed him
to be Mediatour in his Bap-
tisme, and by his working
of miracles, and raising him
from the Dead. God the
Father sealed him, and set

Rom. 3.

Ioh. 6. 27.

his stampe upon him to be his: he sent him, and set him forth, and sealed him: *He was annoynted with the Oyle of gladnesse above his fellowes.* He was annoynted to shew his authority: Kings, and Priests, and Prophets were annoynted: So God the Father hath appointed him to bee King, Priest, and Prophet of his Church; he is annoynted in all these tearmes. *It pleased the Father, that in him should all fulnesse dwell: And Matthew the eleventh Chapter: All power is given to me, of my Father, in Heaven and Earth.* So when hee was to ascend, saith hee, *All power is given to mee in Heaven and Earth, Mat. 28.*
 Hee

Colof.

Matth. 11

Matth. 28

Hee came out from the Father with all authority. The Scripture is marvailous pregnant in this poynt, to shew with what authority Christ came from the Father. The poynts here considerable, are first of all, that all things are Christs, and therefore we are Christs: so

All things are the Fathers.

This is the highest degree; we can goe no further, there is the Center wherein we must rest: *All things are the Fathers.* All things are of God, that made all of nothing, and can turne all to dust at his pleasure: *All things are of him, and by him, and through him,* as it

All things
are God
the fa-
thers,

Rom. 11. is *Romans* the eleventh Chapter, divinely set forth. There is no question of this ; it were to adde light to the Sunne, to shew that *All things are the Fathers*, and hereupon Christ is the Fathers in the first place, and then *all things are ours*, because *Christ is ours*, and *Christ is the Fathers*. The Poynt that is more materiall, and worth the standing on is this, that,

Al things
come to
us through
Christ.

Though all things come from the Father, yet not from the Father immediately ; but they come from Christ.

Christ is the Fathers, and we are the Fathers in Christ, and all things are ours in Christ: there is no immediate communion betweene us and the Father, but Christ comes

comes betweene God and us.

Why is this needefull?

For many undeniable reasons.

First, because there is no proportion betweene God the Father, and us, but a vast disproportion. He is holines and purity, and a consuming fire of himselfe. What are wee without a Mediator, a middle person, without Christ comming betweene? nothing but stubble, fit fuel for his wrath: so that all love, and good that comes from the first person, it must come to us through a middle person: *You are Christs, and Christ is Gods.* We cannot indure the brightnesse of the Majesty of the Father, it is too great a presence,

1 Reas.
No communion to be had with God without a Mediator.

Simile.

He dwells in that height that no man can ataine unto, as the Apostle saith: Therefore there must come a person betweene, invested in our nature. God in our nature comes betweene the Father and us, and all things come from God to us in him: As the salt waters of the Sea, when they are strained through the earth, they are sweete in the rivers: so the waters of Majesty and Justice in God, though they be terrible, and there be a disproportion betweene them and us; yet being streined and derived through Christ, they are sweete and delightfull: but out of Christ there is no communion with God: hee is a friend to both sides, to us

us as man, to him as God. All things come originally from the fountaine of All, God; they are Gods, and you know the three persons meete in one nature, in God the Father, Sonne, and Holy-ghost: I, but (as I said) the holy God doth not convey immediately good things to us, but by the mediation of Christ. For God would have it thus since the fall, that having lost all, we should recover all againe by the second *Adam*, that should be a publicke person, a mediator betweene him and us, and so through Christ we should have accessse and entrance to the Father, and that by him wee should have boldnesse: And that God againe down-

God doth not convey good things to us, but by the mediation of Christ.

ward might doe all things with due satisfaction to his Justice, because (as I said) wee are as stubble, and God a consuming fire : Were not Christ in the middle, what entercourse could there bee betweene the Lord and us : no other than betweene the fire and the stubble ; Majesty on his side , and misery and sinne on ours : there must be a Mediator to bring these two contraries together. So all comes downeward through Christ from God to us. God doth all in Christ to us; he chuseth us in Christ; and sanctifies us in Christ ; he bestows al spirituall blessings on us in Christ, as members of *Christ*: to *Christ* first, & throw him hee conueyes it to us; hee

he hath put fulnesse in him,
and of his fulnesse *wee receive*
grace for grace: for Christ is
compleat, and in him wee
are compleate.

Iohn. i.

Then againe secondly, God
will have it thus, as it is fit
it should be so, because *Christ*
is fitted for it: he is the Son
by nature, and it is fit that
we that are sonnes by Adop-
tion should have communi-
on with the Father in the
Sonne by Nature: he is be-
loved of the Father first;
In him I am well pleased: We
come to have communion
with God in him, in whom
he is well pleased. Christ is
primum amabile, the first be-
loved of all: for God lookes
on Christ as the first begotten
of him; he is the first Sonne
by

2 Reas.
Christ is
fitted to
bee a me-
diator.

by nature, and beloved of God: hereupon God comes to delight in us that are sons by Adoption, that are heires, because wee are *fellow heires with Christ*: hee delights in us, because we are one with Christ, in whom he beholds us.

3 *Reas.*
God doth
it in mer-
cy to us

Againe thirdly, God doth this, not onely to keepe his state in remotenesse from us, and his greatnesse, but he doth it in mercy: hee hath appoynted Christ to come between, that now we might not bee affraid to goe to God by the middle person, appoynted by himselfe; *Who is bone of our bone, and flesh of our flesh.* Now we goe to God, who is Bone of our Bone, and Flesh of our Flesh,

Flesh, God not simply and barely considered, but God incarnate. There is no going to him in our selves, but God being Bone of our Bone, and Flesh of our Flesh, as *Bernard* saith, I goe willingly to a Mediator, made Bone of my Bone; my brother. It was a comfort to *Josephs* brethren, that they had *Joseph* their brother the second man in the Kingdom: and is it not a sweet comfort to Christians, that they have one that is the second Person in the Trinity, that is their brother, that is the high Steward of Heaven and Earth? Is it not a comfort to the Spouse that her Husband is advanced over all, and is nearest to the King?

Bernard.

Christ is bone of our bone, and flesh of our flesh.

Its a sweet comfort that *Christ* is our brother.

King? Is it not a comfort to every one that is in relation to another, to have one that may stand for them, that is both able and willing? Now Christ is able as God, and and willing as our brother; and therefore is a fit person to come betweene God and us: he can doe us good, because he is God; and he will doe us good, because hee is bone of our bone, and flesh of our flesh. So we see that Christ is Gods, and why there must bee a third person come betweene God and us; and Christ is fitted to be the middle person.

Now to confirme it by a place of Scripture or two, the Scripture is every where full of this argument. *It pleased*

pleased God to reconcile all to himselfe in Christ, in whom we have obtained the inheritance, that in the fulnesse of time hee might gather together in one all things in Christ.

It is a recapitulation, a bringing all to one againe. God the Father, in Christ, brought all to a head againe, he brought all to himselfe againe ; for without Christ wee are scattered and severed, and distracted from God ; but in Christ God brought all in one head againe, both that are in Heaven and in Earth.

And so in *Colos. the 1. Chapt.* *It pleased God, that in Christ all fulnesse should dwell, and in him to reconcile all things in heaven and earth. The Use of this is manifold,*
and

Eph. 1. 10

In Christ God hath brought all his into one head again, that were scattered and distracted from him.

Colos. 1.

and very comfortable.

Use. 1.

To return
al to God
in Christ

First of all ; doe all things
come from God the Father to
us in **Christ**, a middle person?
as all things below us are ours
in Christ, so all things above
us: God the Father is ours in
Christ: Then it should teach us
to direct our devotiō upward
to God, as God comes down-
ward to us. All things come
down from God in Christ:
God is the Father of Christ, &
Christ is the Father of us. As
nothing comes immediatly
from the Father downe to us,
so let us not goe mediatly up,
but in *Christ* to the Father: That
is, let us offer all our prayers
to God in the mediation of
his beloved Son, the sonne of
his owne appointing *Iesus*
Christ: we must aske all in his
name:

name: *Whatsoever yee aske the Father in my name, &c. Do all in the name of Christ.* It is ignorant presumptiō, arrogant, and fruitles, in any of our devotions & prayers to God, to go to God in our own name, to think of God without a relation of a Father in Christ: though we doe not alway name Christ, yet we must thinke of God in the relation of a Father, in which Christ is implied: for how comes he to be a Father, but in Christ? he is Christs first, and ours in him. Let us not consider of a bare naked God, but of God invested with a sweet relation of a Father in Christ; by whom hee is become our father. Therefore Lord, we come not to thee in
our

Ioh. 14.

13, 14.

Col. 3. 17

our owne name, and in our owne worth & desert, which is none at all; but we come to thee in the merits of Christ, in the mediation of Christ, in that love thou bearest to him, and that for his sake thou bearest to us, that are his members. This is the way of entercourse betweene God and us : To thinke of God out of Christ, out of the Mediator, it is a terrible thought, nothing more terrible ; but to thinke of God in Christ nothing more sweete : for now the nature of God is lovely, comming to us in *Christ*, & the majesty & justice of *God* are lovly, when it comes through Christ to be satisfied, it is sweete : for Lord thou wilt not punish the

the same sinnetwice : And the Majesty and greatnesse of God is comfortable; whatsoever is Gods is ours, because Christ is ours. God in his greatnesse, in his justice, in his power : all things being derived, and passing through Christ, are sweete and comfortable to us. Therefore seeing Christ is Gods, and all things come from God in Christ, let it direct us to performe all to God in Christ.

Againe secondly, ifso be that God bee ours, and all things ours in Christ, then when wee are to deale with God the Father, or to deale with Sathan, or to deale with others soliciting us, then let us make use of this, Christ

Vse 2.

To present Christ to God in our dealing with him.

Christ is Gods, and I am Gods through Christ. When wee have to deale with God the Father that seemes angry for our sinnes and our consciences are wakened, and terrified, say, Lord, Christ is thine ; I have nothing to bring thee my selfe, but a Mediator of thy owne setting, and sending forth, of thine owne annoynting and sealing, and thou wilt not refuse the righteousnesse and obedience of a Mediator of thine owne. Christ is Gods; let us carry our elder brother with us, whensoever wee would have any thing of God : when we have offended him, come not alone, but bring our *Benjamin* with us, come cloathed with our elder

der brothers garments : God will not refuse the very name of his Son ; it is a prevailing name with his Father. It is thine owne son ; he is a Mediator of thine owne : though I have nothing of my owne to bring thee, yet I bring thee thine owne sonne. I beseech you let us think of this when we have offended God, and our consciences are troubled ; let us goe to God in the sweete name of his sonne.

Againe thirdly, if so bee that Christ is Gods, and nothing comes from God, but through Christ, let us give Christ the greatest preheminence. Christ is of Gods owne appoyntment, and all things are ours, because Christ is ours ; nay, God is ours,

Vse 3.
To give
Christ a
prehemi-
nence in
our hearts

Matth. 17.

ours, because Christ is ours. Therefore let no man set up themselves in our consciences, but *Christ* and God: The conscience is for *Christ*, for our Husband; Christ is ordained of God to bee our Head, and to bee all in all to us of God the Father; Therefore in the solicitations of our judgment, to judge thus, and thus, let us thinke what saith *Christ* my Husband, who is Gods? God will have us heare him: *This is my beloved Sonne, heare him*: Hee comes with authority from God the Father: what saith he? If it bee not the judgment of *Christ*, who shall sit in my conscience but *Christ*? Shall the Pope? shall any man usurpe by an infallibility of

of judgement to say it is so; you must, upon paine of damnation beleeve it? I cannot but speake a little of it by the way. The modestest and learnedest Jesuite of late times, speaking of this argument of *Christ*, bringing an objection that some may make against the Popes authority, saith he, if the Pope say otherwise, his authority were more to mee, than the definition of all the Holy Fathers: nay saith he, I say with *Paul*, if an Angel from heaven should come and say it, and the Pope should say otherwise, I would beleeve the Pope, before I would beleeve an Angel from Heaven: such a place hath that man of sinne in the conscience of those
great

great learned men. This is intollerable ; we are *Christs*, he is our Husband : *Christ* comes with authority from his Father, wee must heare him, he is Gods , therefore let no man prevaile in our consciences that brings not the Word of God , and of *Christ*.

Vse 4.

Where to
rest our
soules.

Againe fourthly, if *Christ* be Gods, and all things come to us from God by *Christ*, then wee see a rest for our soules , wee can goe no farther than God, and in God to the first person in Trinity. The Christian Religion pitcheth downe a center for the soule to rest in, a safe pitching place, a safe foundation : it shewes our reconciliation with the great God:
now,

now : Christian Religion shewes that all is ours, and we are Christs, and Christ is Gods, and there it sets downe a rest for our soules. In *Matth. II.* Christ, after hee had said : *All things are given me of my Father*, saith hee, *Come unto mee therefore, all yee that are weary and heavy laden, and I will ease you.* What encouragement have we to come to him? *All things are given mee of the Father : Christ is Gods ; therefore yee may boldly come unto me ; Yee shall finde rest to your soules in me.* I, but is Christ the last rest? No, the father is the last rest: for in *Christ* I know the father is wel pleased: ye shall find rest in Christ, because he hath satisfied the

Matth. II.

Father : So all solid comfort must be terminate in God, in the first person in the Trinity, we can goe no further than God; the first person, the fountain of the Trinity. So you see in that wee are Christs, and Christ is Gods ; there the soule hath footing for it selfe in God the Father : But may we not rest in Christ ?

Answ.
Wee may
rest in
Christ, &
why.

Yes ; because he is authorized of God the Father, and we can goe no further ; for the party offended first of all by our sins is God the Father, and he hath found out this remedy, this Mediator ; and therefore why should we suspect any thing ? to trouble our soules , to runne in a Maze, but goe to God in the name of Christ upon this
very

very ground. Lord, thou that art the party offended, and out of the bowels of mercy hast found out this Mediatour, I rest in him, because hee came out from thee: And therefore here is a solid rest for the soule, when the soule goes backe to God the Father, and rests in him. We say of a Circle, it is the strongest of all Figures, because it is a round figure, it strengthneth it selfe, whereas a straite line is weak: As wee see those round bodies that are made Arches, &c. they are the strongest figures; because every stone strengthens another: so this is the strongest reflection of all, that as all things come from God the

Father ; so when we goe to him, and rest there, who can make a rupture? It is the strongest of all : the soule staies not in the way in this and that thing, all are false rests ; but it goes to Christ : and to satisfie the soule the more, when it rests in Christ, it rests in the Father. Therefore when I deale with *Christ*, and thinke of Christ, I must thinke I have to deale with the Father. Christ was incarnate, it was as much as if the Father had beene incarnate : for it was by his authority. Christ suffered, but God *gave him to death for us all* : See the Father in all, & there the soule will rest.

Wee see here in the wondrous strong salvation of a
Chri-

Christian ; it is not onely founded in the good will of the sonne, or of the Father, but it is founded in the love of both, and upon the authority of Christ coming from the Father. For *God was in Christ, reconciling the World to himselfe.* So our salvation is founded and built upon the mutuall love of the Father, and of the Sonne to us : the Sonne loves us as from the Father, and the Father in the Sonne ; so strong is our salvation built.

2 Cor. 8.
20.

Then againe fiftly, for comfort ; if Christ be Gods, appoynted by God a Saviour, and to make all things ours, to bring us backe againe ; shall not we reason with the Apostle, *Rom. 8. If hee hath*

5. Use.
Comfort
all things
ours with
Christ.

Rom. 8.

not spared his owne Sonne, but given him to death for us all ; how shall hee not with him give us all things else ? That place is a prooffe of the Text in hand : How shall we proove that All things are ours, for our good ? Because God hath not spared his owne Sonne, that is better than the World : Therefore God will rather create another World, than we shall want any thing that is for our good. If he have given his sonne for us all, how shall hee not with him give us all things ? as much as shall be conduceable for our good.

6. Use

*To blesse
God for
Christ e-
specially.*

Now for an use of duty: since God hath ordained and annoynted Christ for our good, let us thanke God for

for Christ, as the Apostle
doth : *Blessed be God the Fa-
ther of our Lord Jesus Christ.*
We forget it ; wee see it is
the beginning of every E-
pistle almost of *Paul* and
Peter : *Blessed bee the Lord
and Father of Christ.* Alas,
how had he beene our Fa-
ther, if he had not beene the
Father of Christ first ? And
where had beene our annoin-
ting, if Christ had not been
annoynted first ? Where had
beene our inheritance, if hee
had not beene the heire first ?
and where had beene his
love to us, if hee had not lo-
ved him first ? for there
could be no communion be-
twene the Holy God and
us, without that middle per-
son, therefore *Blessed be God,*

Eph. 1 3.

the Father of Christ.

Wee blesse God for our meate and drinke, for the comforts of this World, for every thing : but doe we remember to blesse God for Christ? we blesse God for petty things ; as indeed we cannot bee too much in thanksgiving ; it is the imployment of Heaven : Oh, but let us blesse God especially for him, in whom wee have all in this World, and in another World : Blessed be God for annoynting *Christ*. So *God loved the World, that* he gave his sonne : hee could not expresse how much. Christ is Gods, therefore blesse God for Christ above all other things whatsoever.

John. 3. 16

And

And now seventhly, to goe boldly upon all occasions to the throne of grace : Now in Christ there is good tearms betweene heaven and us, so long as we have our flesh sitting at the right hand of God to pleade for us ; to be an intercessour and advocate for us : let us goe boldly in all our necessities to the throne of grace, in the mediation of Christ. Christ is Gods, and with God at his right hand in all glory and majesty, making request for us : nothing can be thought of more comfortable. Indeed without these considerations, what is our Religion? what is all mortality without knowing God in Christ? *This is eternall life to know thee,*
and

7. Use.

To goe boldly to the throne of grace.

Iohn. 17.

and whom thou hast sent, Jesus Christ. It is the beginning of heaven, as Christ saith; it is not onely the way to bring us to heaven, but it is initiall salvation. The knowledge of God the Father, and the knowledge of Christ comming from the Father, with a commission to werke all for our good, it is eternall life.

Conclu-
sion.

Thus we see what we may observe out of this, that Christ is Gods; we can goe no further, we cannot take up our rest better than in this: *ALL is ours, and wee are CHRIST S, and CHRIST is GODS.* Therefore let us end with that in *Romans* the eleventh; of him, and by him, and through

Rom. 11.

through him are all things:
Therefore to him bee glory
for ever, and for ever. If
all things come from the
Father, by, and through
the Father in Christ: To
the Father therefore
be all glory for
ever, and
forever.

Amen.

FINIS.
